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The *Mystery* hid from Ages and Generations,
made manifest by the Gospel-Revelation.

OR,

THE SALVATION OF ALL MEN

THE GRAND THING AIMED AT IN THE
SCHEME OF GOD,

As opened in the New-Testament Writings, and entrusted
with JESUS CHRIST to bring into Effect.

IN THREE CHAPTERS.

The First, exhibiting a GENERAL EXPLANATION of this gloriously benevolent Plan of GOD.—*The Second*, proving it to be the TRUTH OF SCRIPTURE, that MANKIND UNIVERSALLY, in the FINAL ISSUE of this Scheme, shall REIGN IN HAPPY LIFE FOR EVER.—*The Third*, largely answering OBJECTIONS.

By One who wishes well to the whole Human Race.

Ὡςπερ ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ οὕτω καὶ ἡ χάρις
βασίλευσεν διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ
Χριστοῦ τοῦ Κυρίου ἡμῶν. Apostle Paul.

L O N D O N :
PRINTED FOR CHARLES DILLY, IN THE POULTRY.

M.DCC.LXXXIV.

THE SALVATION

AND THE



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P R E F A C E.

THE *whole human race* are considered, in the following work, as made for *happiness*; and it *finally* fixes them in the everlasting enjoyment of it, notwithstanding the *lapse of the one man Adam*, and all the *sin and misery* that ever has been, or ever will be, consequent thereupon. The *subject* is certainly interesting and important; and if what I have offered to ascertain its *meaning*, and justify its *truth*, is worthy of regard, there can be no need of an *apology* for its *publication*. This must be left with the reader to determine: Though, whatever his judgment is, I may be allowed to say for myself, that I have gone through a great deal of hard labour in *searching the scrip-*

tures, that I might be able to put together what is here presented to his view. I had indeed no idea of the sentiments expressed in the following pages, till I had been gradually and insensibly let into them by a long and diligent comparing of *scripture with scripture*. What I therefore now offer to the world is not the result of *my own imagination*, or *wisdom* : Nor was it fetched from any *scheme of man's invention*; but *solely* from the fountain of revealed truth, the *inspired oracles of God*. These were my *governing rule* in this enquiry; and I have taken great care, and spared no pains, that I might understand them in their *genuine sense*. And it appears to me that I have really done so: Though I am far from expecting, or desiring, that any should implicitly take my word for it. Nay, I should be heartily sorry, if any one should be so unadvised as to receive what is here delivered, either in whole, or in part, for *sacred truth*, till he has thoroughly examined the *texts* that are brought to support it as such, and is inwardly *convinced* thereupon that they

they are a real and just support of it. His *faith* will then rest upon the word of him who is *faithful and true*; and he may please himself with the thought, that he has acted a *reasonable part*, and will certainly meet with the *approbation* of his Maker and Judge.

I am not insensible, that, in a performance of this nature, where the *proof* is of the *moral kind*, and depends upon a variety of *circumstances* duly adjusted and situated with respect to each other, there will be always room left for *difference* of sentiment in different persons, according to the *difference* there may be in their temper of mind, manner of education, condition in life, freedom in the exercise of their faculties, attachment to names, religious systems, and the like. It would not therefore be a matter of wonder to me, if what is herewith emitted, should be *very differently* received by those into whose hands it may fall. Many will, doubtless, esteem

it *dangerous gross heresy*. And some, it may be, without previous examination, upon seeing only the *title-page*, will at once pronounce me a *perverter of the Gospel*, and fix my *final state*; though an *Apostle* has said, “Who art thou that judgest another man’s servant? To his own master he standeth or falleth.” I am not at all concerned about either the *opinion*, or *doom*, of *this kind* of persons. And, to speak the plain truth, I do not think, whatever a man’s character may be in other respects, that he is duly prepared to pass sentence upon the present work, if he has not *often* read over the New Testament, and in the *language* in which it was originally wrote, and with a *special view* to take in an idea of the *scheme of salvation*, as it is there set forth in its *native purity* and *simplicity*; and should any, while conscious to themselves that they have not done this, be free in casting reproach upon it, I should not envy them the honour they would hereby procure to themselves. Those only, as I imagine, are proper judges in this debate,
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who have made the *sacred writings in general*, and the *apostolic writings in particular*, especially the *writings of the apostle Paul*, their careful and diligent study, and this for some considerable time. There are a number, and I would hope it daily increases, of whom this may be said with exact truth. From *such* I expect no ill treatment. They will, doubtless, discern in this work a great many marks of weakness and imperfection; and may, probably, be able to point out to me wherein, through inattention, or want of better skill, I have put a wrong sense upon this or that particular text. It would indeed be very extraordinary, if I should not, in these ways, or others still more faulty, have misunderstood some or other of those numerous scriptures I have endeavoured to explain: Though I am not conscious to myself that I have; and can honestly declare, that I have not *knowingly* forced any one of them to speak a sense it did not contain. And this is especially the truth with respect to those texts which are the

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the *principal support* of the scheme of thought here advanced: In which I am clearly satisfied, I have exhibited *the truth as it is in Jesus*; though I presume not to say dogmatically even here, that I have not been misled, either by the weakness of my faculties, or an insufficient attention in the exercise of them; or by the undue sway of some undiscerned prejudice in favour of sentiments peculiarly agreeable to my natural benevolence of temper. And should it be the truth, that I have really been misled, it would be a kindness (I should esteem it such) in some Christian friend of better abilities, greater integrity, and more learning, than I can boast of, to set me right. I can truly say, it would be a pleasure to me to be favoured with the candid endeavours of such a friend. If I know myself, I am still open to conviction. I was at first brought into this train of thought by being willing, in opposition to previous sentiments and strong biases, to follow the light wherever it should lead me.

me. And as I am yet possessed of the same disposition of mind, I would hope, if I am in an error, I am not so inveterately fixed in it, but that suitable means of conviction may be effectual to reduce me. If any should think fit to *rail* at, rather than *argue* with me, they may be assured before-hand, their conduct will have no other influence than to excite my pity towards them: But if they will be at the pains to apply to my understanding in a sober and Christian way, I shall think myself obliged to let them know, that I have either changed my mind, or can give a good reason why I have not done so.

I should not be just to what I account *distinguished merit*, if I did not take this opportunity publicly to acknowledge my obligations to the writings of the late reverend Dr. *John Taylor* of *Norwich*. Had it not been for his *Scripture Doctrine of Original Sin*, and his *Paraphrase and Notes upon the Epistle to the Romans*, with the previous

vious *Key to the Apostolic Writings* in general, I should never, I believe, have been able to have composed this work. I do not mean, by what I now say, to insinuate to the world, as though this excellent writer was of the opinion, that *all men shall finally be saved*; for I know he had quite other sentiments of the matter: But what I would suggest is, that it was his *example and recommendation* that put me upon studying the *scriptures* in that *free, impartial, and diligent* manner, which led me into these sentiments. And further, it was, in a great measure, from the *light* reflected on the sacred writings by his learned labours, that I was enabled to proceed in my enquiries, till they issued in what now appears to the reader. I have often, as occasions were offered for it, enlivened and strengthened this performance by using his words; and have taken care to give him the honour of what I could not have expressed so well myself. And though I widely *differ* from him in the in-

terpretation of some very important texts, yet even here I am beholden to him; and should not, perhaps, have been qualified to have gone into this *difference* of sentiment, had it not been for the light and instruction I had first received from him. Of this the reader may see a flagrant instance in what I have offered upon Rom. v. from the 12th to the end. My illustration of that passage very much differs from Dr. *Taylor's*; and yet, I could not have wrote *mine*, if I had not enjoyed the advantage of reading *his*. But though my sentiments disagree with his, and in points too of very considerable importance; yet the opinion I have of his charity, candour, and greatness of mind, will not suffer me to suspect, that, had he been now living, he would have thought the worse of me merely upon this account; Especially, as he has advised his readers 'freely to use their own judgment, without regarding his;' that is, unless they should perceive it to be grounded on good evidence. He has himself exemplified this
advice

advice in his own conduct towards Mr. *Locke*; falling in with his judgment, when he apprehended he had just reason to do so: Otherwise dissenting from it, and with all freedom, as led thereto by the light of truth. And this is the way in which we should always read the writings of others, especially upon the *scriptures*, however high an opinion we may entertain of their integrity, capacity, or learning. We shall then use them as *helps*, as we reasonably may, in order to understand the true meaning of *revelation*; founding our *faith*, not on what *they say*, but on what we are enabled by their assistance to be satisfied is the *word and will of God*.

Had it been a matter of importance for any to know the author of the following work, I should not have sent it into the world without my name: But as this can neither add to, nor take from, the real force of any of the arguments upon which I have rested the cause I am engaged in,

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I am quite willing to lie buried in obscurity; and this, if even good judges should entertain a better opinion of my labours than I can reasonably suppose they deserve.

I hope none of my readers will make an *ill use* of the doctrine here set forth as a *sacred truth*. It is capable, I own, of being abused; and so is every other truth, whether *natural* or *revealed*. If any should pervert its proper design, and genuine tendency, taking occasion from it to *continue in sin*, the fault will be their own. The *hope of the gospel*, as illustrated in these sheets, is powerfully adapted to excite our most earnest endeavours that we may *enter into life* without passing through the *second death*. But if we will be so disingenuous as to *turn the grace of God into wantonness*, we can justly lay the blame no where but upon ourselves, should we be made to suffer for our folly, God only knows *how long*, and to how *awful a degree*, in the *state that is beyond the grave*.

I sincerely resign the following effect of much pains to the disposals of Providence; wishing, on the one hand, that it may meet with no acceptance in the world, if it tends to *deceive unwary souls*, and *turn them aside from the simplicity of the gospel*; and, on the other hand, that it may universally gain admittance into the hearts of men, in spite of all opposition, if it should be the *truth of scripture-revelation*, as I have no doubt but it really is.

THE AUTHOR.

P R O O F S

T H E

P R O O F S

UNIVERSAL SALVATION.

I N T R O D U C T I O N.

AS the First Cause of all things is infinitely benevolent, 'tis not easy to conceive, that he should bring mankind into existence, unless he intended to make them finally happy. And if this was his intention, it cannot well be supposed, as he is infinitely intelligent and wise, that he should be unable to project, or carry into execution, a scheme that would be effectual to secure, sooner or later, the certain accomplishment of it. Should it be suggested, Free agents, as men are allowed to be, must be left to their own choice, in consequence

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whereof blame can be reflected justly no where but upon themselves, if, when happiness is put into their own power, they chuse to pursue those courses which will end in misery: The answer is obvious, Their Creator, being perfectly benevolent, would be disposed to prevent their making, or, at least, their finally persisting in, such wrong choices; and, being infinitely intelligent and wise, would use suitable, and yet effectual, methods, in order to attain this end. Should it be said further, Such free agents as men are may oppose all the methods that can be used with them, in consistency with liberty, and persist in wrong pursuits, in consequence of wrong determinations, to the rendering themselves finally unhappy: The reply is, This is sooner said than proved. Who will undertake to make it evident, that infinite wisdom, excited by infinite benevolence, is incapable of devising expedients, whereby moral agents, without any violence offered to their liberty, may certainly be led, if not at first, yet after various repeated trials, into such determinations, and consequent actions, as would finally prepare them for happiness? It would be hard to suppose, that infinite wisdom should finally be outdone by the obstinacy and folly of any free agents whatsoever. If this might really be the case, how can it be thought, with respect to such free agents, that they should ever have been produced by an infinitely benevolent cause? If the only good God knew (as he must have known, if he is infinitely intelligent),

gent), that some free agents would make themselves unhappy, notwithstanding the utmost efforts of his wisdom to prevent it, why did he create them? To give them existence, knowing, at the same time, that they would render themselves finally miserable, by abusing their moral powers, in opposition to all that he could do to prevent it, is scarcely reconcileable with supremely and absolutely perfect benevolence; which, in this case, one would be ready to think, must have withheld the gift of existence.

But however uncertain the final state of men may be, upon the principles of mere reason, the matter is sufficiently cleared up in the revelations of scripture. For we are here informed, not only that men were originally made for happiness, but that they shall certainly attain to the enjoyment of it, in the final issue of things. The salvation of the whole human kind is indeed the great thing aimed at, in the scheme, the bible has opened to our view, as now in prosecution, by the benevolent Deity, under the management of that glorious personage, Jesus Christ, who, we are there assured, will go on prosecuting this design, till all the individuals of the human race that ever had, now have, or ever will have, existence, shall be fixed in the possession of compleat and everlasting happiness.

This, I am sensible, is very contrary to the common opinion, which supposes that the greatest part of mankind will be finally miserable, notwithstanding

standing the appointment of Jesus Christ to the office of a Saviour, and all that God has either yet done, or will hereafter do, under his ministration, in order to prevent it. Nay, it is the opinion of some, that the elect (a very small number comparatively considered) are the only ones, the benevolent Deity has concerned himself for, so as effectually to secure their salvation; having left all others, whom he might as well have saved, had he so pleased, to bring upon themselves remediless and eternal ruin, for the praise of the glory of his justice.

These supposed doctrines of revelation have so long been received for important truths, not by the vulgar only, but by persons venerable for their learning and piety, whose business it has been to enquire into things of this nature, that it may seem to many an affectation of novelty, if not an argument of something worse, so much as to call them in question. Multitudes, having been taught, from their early childhood, the doctrine of eternal torments, and, what is commonly connected with it, the final misery of the greatest part of mankind, are become insensibly and strangely prepossessed in favor of these tenets, however shocking to unprejudiced minds; insomuch that it would be no wonder, if they should determine, at once, without examination, that an essay intended to prove, that the scheme of redemption concerns the human race universally, and will, in its final result, instate them all, without distinction or limitation,

limitation, in perfect blessedness, must needs be an heretical undertaking, the very proposal of which ought to be rejected, as carrying along with it its own confutation.

But yet, there are some, it may be hoped, who are not so far under the government of prejudice, but that they can suspend their censures, at least, till they have deliberately read what may be offered from the books themselves, containing the revelations of God, in support of the hypothesis, that all men shall finally be happy. And, should it be found capable of being fully confirmed by solid proofs, from these books, none who regard their authority, as sacred, should withhold their assent. To be sure, they ought not to do so, as being influenced thereto by an undue attachment to their spiritual leaders, however renowned for knowledge, or judgment, or exemplary virtue: For they are certainly fallible, and may therefore be mistaken.

And this, I am deeply sensible, is the truth with respect to myself. I know I am liable to err, in common with other men. Nay, I pretend not but I may have been betrayed, in the present case, into an apprehension of that as true, which is really false, through the undue prevalence of some undiscerned wrong bias or other. For which reason, instead of finding fault with any, into whose hands these papers may fall, for reading them with caution, I would seriously advise them to do so; lest they should be deceived with the mere

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appearance of truth: Only, they ought to take care that they do not so mix prejudice and jealousy with their caution, as to prevent a fair and impartial enquiry. All I desire is, that, if the proofs here offered should appear to any, upon a thorough examination, to be justly conclusive, they would honestly yield to conviction. If they should perceive no strength in them, or not strength sufficient to support the cause that is rested on them, I think, they would act commendably, and becoming their character as men and christians, if they should still adhere to their former sentiments. Every man must judge for himself: though, if his judgment is wisely and reasonably formed, it will be the effect of apparent evidence, upon an honest and full enquiry.

That I may proceed, in the illustration of this subject, without perplexity, I shall begin with mentioning a few things, in a preliminary way, tending to prevent a misconception of my meaning, when I affirm, that *all men shall be finally happy*. It will then be natural to exhibit the proper arguments in support of this affirmation: Which, having confirmed by direct proofs, I shall endeavour further to strengthen by particularly going over, and invalidating the contrary evidence.

CHAPTER I.

Containing Preliminary Explanations.

AS I am desirous of avoiding confusion of method, and would, at the same time, guard, as much as may be, against the undue operation of prejudice in those who may think it worth their while to read the following essay, it may not be amiss to begin with a few particulars, tending to prevent a misconstruction of my meaning, in the proposition I have advanced, and shall endeavour presently to prove, namely, that *all men, according to the scripture-scheme, shall finally and certainly be happy.* And they are these that follow:

I. I would not be understood to mean hereby, that all men will be admitted to the enjoyment of happiness in the state that next succeeds the present. This would be a direct contradiction to the general tenour of the scriptures. Nay, it should seem, from several passages in the New Testament, as though the greater part of mankind would miss of happiness in the state that follows next upon this. To this purpose is that of our Saviour, “(a) Strait is the gate, and narrow the way,

(a) Matt. vii. 4.

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“which leadeth unto life ; and *few* there be that find it.” And, when one came to him with that question, “(b) Lord, are there *few* that be saved ?” he plainly concedes that it was so, by the reply which he makes in the following verse, “Strive to enter in at the strait gate ; for *many*, I say unto you, will seek to enter in, and *shall not be able*.” And it is observable, the conclusion of two of his parables is summed up in these emphatical words, “(c) For many are called, and few are chosen.” To these and such like texts it may be owing, that the salvation of comparatively but a few of the human race has been received as an undoubted doctrine of the bible. And I see not, I confess, but that such texts would be a full confirmation of this doctrine, if it were a truth (as has been generally supposed) that the next is the final state of men. But if this, instead of a truth, should turn out a false notion, grounded on mistaken apprehensions of the genuine sense of scripture, the above declarations, importing that many shall not be saved in the next state, are no inconsistencies with the affirmation we have laid down to be proved. And that it is a mistake, and a very gross one too, greatly tending to the discomfort of mankind, as well as giving occasion for unworthy reflections on the Deity ; I say, that it is a mistake to suppose the next state a final one, we shall en-

(b) Luke xiii. 23.

(c) Matt. xx. 16.—xxii. 14.

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deavour to evince, in its proper place; where it will be seen, that the scripture is so far from asserting this, that it very plainly and frequently insinuates the contrary, and cannot indeed be understood, as to the main thing it has in view, upon any other supposition.

II. Though I affirm, that all men will finally be happy, yet I deny not but that many of them will be miserable in the next state of existence, and to a great degree, and for a long time, in proportion to the moral depravity they have contracted in this. There is no reasonable room for debate here. It is not only plain from the threatenings of God in general, compared with the known characters of men, but from several parables spoken by our Saviour, as well as from the frequent representations that are made of the great, and (as it is commonly called) last judgment, that many, in consequence of their present ill-conduct, will have their next existence in the place of "weeping, and wailing, and gnashing of teeth." Most interpreters, I am aware, suppose this to be a place of everlasting torment. And they strengthen themselves in such a thought, by certain phrases, which frequently occur in the sacred pages; imagining they carry in them this sense, and cannot well be understood in any other. And if this is the real sense of scripture, I readily own, the hypothesis here advanced is incapable of proof. But that the scripture ought not to be interpreted in this sense,

sense, we shall take care to make clearly evident afterwards.

In the mean time, it ought to be particularly remembered, and considered, that the future misery, though not everlasting, according to the present system, may yet be awfully heightened in degree, and protracted in continuance; which I the rather mention, lest any should foolishly take occasion, from the doctrine here advanced, to encourage themselves in their evil ways. Let not any say, if we shall finally be saved, we may then live as we list. For, according to the scheme we are illustrating, there will be no salvation for those, in the next state, who habitually indulge to lust in this; but they must be unavoidably miserable, notwithstanding the infinite benevolence of the Deity, and to a great degree of severity, God only knows how long, in proportion to the number and greatness of their vices. And this ought, in all reason, to be a powerful motive to restrain men from making themselves vile: Though it be a truth, that, in the final result of things, they shall be happy.—But of this, as it is a matter of vast importance, I shall speak distinctly and largely in the sequel.

III. I would not be understood, when I say, that all men shall be finally happy, to insinuate as though this would ever be their lot, till they are all cured of their moral depravity, and formed to a meetness for heaven, by being brought back to

a virtuous temper of mind. Men, who are intelligent and moral agents, cannot be rationally happy, but in the regular exercise of their intellectual and moral powers. While in a degenerate state, they must be miserable. 'Tis impossible in the nature of things it should be otherwise. And if ever they are delivered from their misery, it must be by effecting a change in their moral character. It is not, perhaps, in the power of an all-wise intelligent being, however benevolent, to make reasonable creatures happy in any other way. If therefore the next state (conformably to the common mode of thinking) is a state of punishment, not intended for the cure of the patients themselves, but to satisfy the justice of God, and give warning to others, 'tis impossible all men should be finally saved : whereas, if the next state is a state of discipline, designed for the amendment of the sufferers themselves, as well as the good of others, and wisely adapted as a mean to this end, they may be recovered, and formed to a meetness for immortality and honor. Or, should any have so sunk their natures in this, as not to be capable of a recovery in the next state ; a state beyond that may be again a state of discipline, wherein misery will be inflicted with a salutary view : Upon which supposition, their recovery will be still possible ; they may, in the end, become the capable subjects of happiness. And that this will be the operation of the scheme of God, with reference to the whole human kind, as it is
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set forth in the scriptures (the effect whereof will finally be the accomplishment of their salvation) we shall see more reason to believe, in the progress of this attempt, than we may, at present, be ready to imagine.

IV. Upon the whole therefore, what I mean to prove, in the following essay, is, that the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end; that it gradually tends to this end; and will not fail of its accomplishment, when fully compleated. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled, in this present state, to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state. Others, who have proved incurable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind: And this, as I suppose, will be the effect of the future torments upon many; the consequence whereof will be their salvation, they being thus fitted for it. And there may be yet other states, before the scheme of God may be perfected, and mankind universally cured of their moral disorders, and in this way qualified for, and finally instated in, eternal happiness. But
whether,

whether there are any other such states besides the next, or not; or however many states some of the individuals of the human species may pass through, and of however long continuance they may be;—the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it: Insomuch that the Son of God, and Saviour of men, will not deliver up his trust into the hands of the Father, who committed it to him, till he has fully discharged his obligations in virtue of it; having finally fixed all men in heaven, when God will be all in all.

This, in general, I take to be the scheme of revelation, with reference to the human kind. And it exhibits the Deity in so amiable and interesting a light, and reflects so much glory on the mediatorial undertaking of Jesus Christ, that every man, one would think, should, beforehand, be disposed to wish it might be well supported from the scriptures. Can the thought be displeasing to any son of Adam, that the whole human race shall finally have entrance ministered to them into the kingdom of heaven, to partake there of joys that flow for ever from God's right hand? Where is the man so destitute of benevolence, so bereft of humanity, as not to bid God-speed to an attempt, intended to establish it as a revealed truth, that this, before the scene of providence is finally shut up, shall be the portion of all men, of whatever nation, character, colour, station, or condition? It cannot be supposed, that any should be so filled with envy, or soured by rancour, hatred,
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or malice, as not to hope, that so benevolent a plan may be found, upon the strictest enquiry, to be a true one.

Some generally received doctrines, it is confessed, must be given up, if this is admitted to be the scheme of God, with reference to mankind. And it is high time they should be renounced, and others embraced in their room, that are more honorable to the Father of mercies, and comfortable to the creatures whom his hands have formed. I doubt not, it has been a perplexing difficulty to most persons (I am sure, it has been such to me), how to reconcile the doctrine, which dooms so great a number of the human race to eternal flames, with the essential, absolutely perfect, goodness of the Deity. And, perhaps, they contain ideas utterly irreconcilable with each other. To be sure, their consistency has never yet been so clearly pointed out, but that a horror of darkness still remains, that is sadly distressing to many a considerate tender heart. Whereas, there is no difficulty of this sort attending the present scheme. All objections to the infinite benevolence of God vanish at once; and this attribute of the divine nature shines even more conspicuous, as viewed in the light of revelation, than in the light of mere reason. Nor is there any scheme that so illustriously sets forth the powerful efficacy, and extensive advantage, of the mediation of Jesus Christ. If mankind universally are the object of his concern; if he died for them all; if he is ascended up to heaven for them all; if he is there acting

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on their behalf, and managing all things, in the kingdom of grace, with a view to their salvation, and will not give up his ministry, in this kingdom, till he has actually accomplished this great design, and instated the whole human kind in eternal glory ;—what more noble idea can we form of his undertaking for us ? 'Tis now carried to its utmost height, and appears to be a design eminently worthy of God's contriving, and of Christ's executing, and that lays a just foundation for the everlasting admiration and adoration of all angels, and of all men : Whereas, upon the common scheme, the extent of God's benevolence is comparatively small, as well as the advantage of Christ's mediation. For notwithstanding all that has yet been done, or ever will be done, the greatest part of mankind will continue God's enemies, and the devil's slaves ; corrupt in their dispositions, and " vessels of wrath fitted for eternal destruction." Is there any room for debate, which of these schemes reflects most honor on God, and Jesus Christ, and is most beneficial to men ? If any are prepossessed in favor of doctrines, they have been taught, even from children, to revere as divine truths, it may be hoped, they will so far lay aside prejudice as fairly and impartially to hear what may be said in proof of this ; as the good of mankind in common, as well as the honour of God, and of his Son Jesus Christ, are closely connected with it.

CHAPTER II.

Exhibiting the Proofs of the main Point in Debate.

THE way being thus prepared, I now come to make it evident, *that mankind universally, according to the scriptures, shall, in the final result of things, be happy.* And I am in no strait here for want of forcible arguments, as those may be ready to imagine, who have been accustomed to read the Bible under a strong bias in favor of contrary principles. This was the manner, I freely own, in which I formerly read the sacred scriptures: Nor could I, for a while, without considerable difficulty, consult them upon the present point unrestrained from previously imbibed sentiments. It was with care and pains that I brought myself so far to suspect the truth of common doctrines, as to be able, with tolerable freedom of mind, to enquire whether this had a just foundation in the word of God, or not. But when I had once disengaged myself from the influence of former notions, so as to be able to look into the scriptures, with a readiness to receive
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whatever they should teach for truth, it was truly surprising to me, to find in them such evident traces of the doctrine I am now going to prove to be a revealed one. And indeed the difficulty, in this part of my subject, is not so much to find good evidence, as to collect it together from the various parts of the Bible, and range it in such order, as that the reader may easily have a clear and distinct view of it, and be able, without perplexity, to judge upon it, in its full and united force.

The several texts, containing this evidence, I shall bring to view under five or six propositions: Only desiring that the produced texts may be considered, not apart from each other, but in connection. What I rely on as proof, in the present argument, is, the result of all these texts, not considered singly, but in one conjunct view: Though, perhaps, most of the texts, taken separately, will appear to have considerable force, and some of them to be strongly conclusive even of themselves alone.

PROPOSITION I.

“From the time that sin entered into the world
“by the first man Adam, *Jesus Christ* is the person
“*through whom*, and *upon whose account*, happiness
“is attainable by any of the human race.”

I am ready to think, the *λογος*, who, if we may believe the scripture, certainly existed before the
C creation

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creation of this world, would have been employed in the government of it, and of mankind in particular, in order to their being formed to a meetness for the final fruition of God, in glory, if Adam had not sinned. But be this as it will, 'tis undoubtedly true, that, since the entrance of sin and misery into the world, he is the glorious personage, through whose mediatory intervention, the displays of God's goodness are made to the sons of men, and that in particular, which will fix any of them in final and eternal happiness. Hence he is represented, as far back as the days of Adam, "as the seed of the woman, who should bruise the serpent's head (a)." Hence he is spoken of, in the times of Abraham, as one "in whom all nations," yea, "all families, of the earth, should be blessed (b)." Hence those types and figures, under the Mosaic dispensation, which derived their principal value from the reference they had to that sacrifice of himself, which, in the fullness of time, he was to offer up to God to put away sin. Hence the prophetic descriptions, scattered all over the writings of the Old Testament, pointing out his office and character, as the Saviour and King of men. And hence, in fine, those numerous passages in the Apostolic writings, which ascribe it to his mediatory undertaking for men, that they are prepared for, and finally crowned with, eternal life; in consequence whereof, the redeem-

(a) Gen. iii. 15.

(b) Gen. xii. 3.

ed are brought in, singing that hymn of praise to him, Rev. i. 5, 6, "Unto him that loved us, and
" washed us from our sins in his own blood, and
" hath made us kings and priests to God, and his fa-
" ther; to him be glory and dominion for ever and
" ever. Amen."—But I need not enlarge here. This is a point that will not be disputed, at least, by those with whom I am now concerned.

PROPOSITION II.

"The *obedience* of *Christ*, and eminently his
" obedience to *death*, when he had assumed our
" flesh, in the fullness of time, is the *ground* or
" *reason* upon which it hath pleased God to make
" happiness attainable by any of the race of
" Adam."

Hence we are said to be "reconciled to God by
" the death of his son (*c*);" to "have redemption
" through his blood, the forgiveness of sins (*d*);"
to be "redeemed from the curse of the law," by
" his being made a curse for us (*e*);" to be "made
" righteous through his obedience (*f*);" and to ob-
tain "the justification of life through his righteous-
" ness (*g*)."
And hence, in a word, eternal life, which is the sum of all spiritual and heavenly blessings, is said to be "the gift of God through
" our Lord Jesus Christ (*b*)."

(*c*) Rom. v. 10.

(*d*) Eph. i. 7.

(*e*) Gal. iii. 13.

(*f*) Rom. v. 19.

(*g*) Rom. v. 18.

(*h*) Rom. vi. 21.

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It would be too great a digression, and beyond the design of this present work, to stop here to fix the precise sense in which the obedience and death of Christ may be considered as the reason of God's making the grant of final happiness in the gospel. It will be sufficient, to our present purpose, to say only in general, that it was with a view to the obedience and death of Christ, *upon this account, upon this ground, for this reason*, that God was pleased to make the gospel promise of a glorious immortality to the miserable sons of men. And in this, thus generally expressed, there is an agreement on all sides, each explaining the matter according to their own schemes.

PROPOSITION III.

"Christ died, not for a select number of men
"only, but for mankind *universally*, and *without*
"exception or limitation."

The sacred writers are singularly emphatical in expressing this truth. They could not indeed have been more full and peremptory in declaring it, had they intended to guard against men's straining their words to another meaning. They speak not only of Christ's "dying for
"us (*i*)," "for our sins (*k*)," "for sinners (*l*),"
"for the ungodly (*m*)," "for the unjust (*n*);" but

(*i*) 1 Thes. v. 10. (*k*) 1 Cor. xv. 3. (*l*) Rom. v. 8.
(*m*) Rom. v. 6. (*n*) 1 Pet. iii. 18.

affirm,

affirm, in yet more extensive terms, that he died "for the world (*o*)," "for the whole world (*p*);" yea, that they might not be misunderstood, they say, that God "laid on him the iniquities of us "all (*q*)," that he "gave his life a ransom for "all (*r*);" yea, that he "tasted death for every "man (*s*)." And, as though it were on purpose to prevent a misconception of this extensive design of his death, he commissioned his apostles, and sent them forth to "preach repentance, and remission of sins, through his name, to all nations (*t*);" yea, "to every" reasonable "creature "under heaven (*u*):" which he could not have done, in consistency with wisdom, or sincerity, or mercy, if, in virtue of his death, the forgiveness of sins, and eternal life, had not been attainable by all the sons of men.

I know there are some, who, notwithstanding all these texts, so strongly expressive of the universality of Christ's death, are fixed in the opinion, that he died only for the elect, that is, a few comparatively of the human race. But it would, in my apprehension, be a mispending of time and labour to argue with men, so blinded with prejudicate notions, as those very evidently must be, who can seriously go about to contrive shifts to evade the meaning of such language as the scripture has used upon this head. They might as easily elude

(*o*) John i. 29.—iii. 16, 17. (*p*) 1 John ii. 2.
(*q*) Isa. liii. 6. (*r*) 1 Tim. ii. 6. (*s*) Heb. ii. 9.
(*t*) Mat. xxviii. 19. (*u*) Mark xvi. 15.

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the sense of any other words, this truth could have been delivered in.—But it is not my purpose to insist here; not having come as yet to that which is peculiar to the present system.

Only, before I proceed, I would make this general remark, that, if Christ died for all, the scheme we are establishing perfectly falls in with the great design of his death. And 'tis far more reasonable to believe, that the whole human kind, in consequence of his death, will finally be saved, than that the greater part of them should perish. More honor is hereby reflected on God; greater virtue is attributed to the blood of Christ shed on the cross; and, instead of dying in vain, as to any real good that will finally be the event, with respect to the greatest part of mankind, he will be made to die to the best and noblest purpose, even the eternal happiness of a whole world of intelligent and moral beings.

PROPOSITION IV.

“It is the purpose of God, according to his good pleasure, that mankind *universally*, in consequence of the death of his Son Jesus Christ, shall *certainly* and *finally be saved*.”—The texts that ascertain this, are those that follow:

The first is Rom. v. 12, to the end. I shall, that I may convey my sense of this scripture in the fairest and easiest way, in the first place set it

it down with a paraphrase, containing what I take to be its true meaning; I shall then justify the paraphrase by critical notes; and finally apply the notes and paraphrase to the main point in view.

TEXT. PARAPHRASE.

12. *Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned,* For this cause or reason (1) we have received reconciliation by Jesus Christ, namely, because as sin entered into the world by the one man Adam, and death by his sin in eating of the forbidden tree, and thus (2), by this sin of his, death hath come upon all men, whereupon, upon which, in consequence of which, they have all sinned (3):—[That all have sinned, and yet that “death passed upon all,” by means of the sin of the one man Adam, as I observed in the foregoing verse, and would briefly prove before I proceed to finish the comparison I there began, is exceeding evident;

13. *For until the law sin was in the world; but sin is not imputed where there is no law.* for all along, from the time of Adam's lapse to the giving the law by Moses, sin was in the world (4): But whatever sin may, in its own

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TEXT.

14. *Nevertheless, death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

15. *But not as the offence, so also is the free gift. For if, through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one*

PARAPHRASE.

nature, be supposed to deserve, it is not reasonable to suppose, that it should be universally reckoned to death, when no law is in being that makes death the special penalty of transgression : And yet, death reigned thus universally through the whole period of time between Adam and Moses, and over those too (5) who did not violate, as they might have done, a positive command of God, "after the similitude of Adam's transgression," between whom and "him that was to come," namely, the *Messiah*, there is a likeness (6) as to the damage occasioned by the one, and the gift bestowed through the other : Not that the damage occasioned by the lapse of the one man Adam, and the advantage arising from the free gift through the one man Jesus Christ, exactly correspond to each other ; for if the *many*, that is, *all men*, are subjected

TEXT.

PARAPHRASE.

one man, Jesus Christ, hath abounded unto many.

subjected to death through the lapse of the one man Adam, the grace of God, and the gift by this grace of his (7), which grace is bestowed through the one man Jesus Christ (8), hath *much more abounded* unto the *same many*, or *all men*. And not as the damage (to repeat what I observed in the beginning of the former verse, that I may be more explicit in opening myself upon a matter of such importance;

16. *And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification.*

I say, not as the damage (9) through the "one man that sinned," that is in the one instance in which he was tried (10), so is the gift through the one man Jesus Christ: For the judicial sentence took rise (11) from the lapse of the one man, and proceeded to condemnation, condemnation subjecting mankind to mortality, and *thereupon* to sin also; but the gift takes rise from the *many sins* which men commit in the course

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TEXT.

PARAPHRASE.

17. *For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.*

18. *Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righ-*

course of their lives, and proceeds, in opposition to the power and demerit of them all, so as finally to terminate in justification, justification including in it their deliverance from sin as well as death, their being made righteous as well as reigning in life. And it is quite reasonable to think thus of the matter; for if, by the lapse of the one man, death, in all its consequences (12), reigned through this one man over all men; much more shall these all men, who are the recipients (13) of the abounding of the grace of God, and of the gift that shall make them righteous (14), finally reign in life through the one man Jesus Christ.] I say therefore (15) (to resume now, and pursue, the comparison I began in the 12th verse) as it was by the lapse of the one man Adam (16) that the judicial act, "dust thou art, and unto dust thou shalt return,"

TEXT.

PARAPHRASE.

righteousness of one, the free gift came upon all men unto justification of life.

19. *For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.*

"return," came upon *all men* (17) subjecting them to death; even so by the righteousness of the one man Jesus Christ, the opposite advantageous gift is come upon the *same all men*, which delivers them from death to reign in life for ever (18). And this may be admitted without difficulty; *for*, to proceed in the comparison, as by the disobedience of the one man Adam, *the many*, or *all men*, in consequence of a divine constitution, subjecting them to a frail mortal state, occasioned by this disobedience of his, *became sinners* (19); even so by the obedience of the one man Jesus Christ, the *same many*, or *all men*, in consequence of an opposite constitution, grounded on this obedience of his, shall *become righteous persons* (20), and as such be subjectively qualified for the justification of life, or, what means

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TEXT,

PARAPHRASE.

means the same thing, an eternal reign in happy life.

20. *Moreover, the law entered that the offence might abound: but where sin abounded, grace did much more abound.*

Now (21), the introduction of the law among the Jews is so far from being an objection, as some perhaps may be ready to think, against what I have been saying, in the above verses, that it perfectly coincides with the design of it: to which purpose let it be observed, the law was introduced among the Jews, a small part of mankind; that sin, upon supposition of its being committed, might abound, be increased, heightened, in its malignity and guilt (22): But then it ought to be remembered, that the *grace* I have been speaking of *abounds much beyond* the utmost increased malignity, or guilt, of sin, by means of the law (23): Inasmuch that it may be justly concluded, and fairly said, as sin hath ^{reigned} *universally* reigned by death; so shall grace

21. *That as sin hath reigned unto death;*

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TEXT.

PARAPHRASE.

death; even so might grace reign through righteousness unto e- ternal life, by Jesus Christ our Lord.	grace reign as universally, and triumphantly, through righteousness, unto eternal life (24), by Jesus Christ our Lord.
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NOTES in support of the above PARAPHRASE.

(1) *For this cause or reason.*] The English phrase that most exactly answers the true import of the Greek one, *δια τούτο*, is, as I apprehend, *for this cause or reason*. There is always an argumentative connection between the discourse that goes before, and that follows after, this demonstrative pronoun; and its proper use is, to point out the reason, cause, or ground, of this connection. Only, it ought to be particularly minded, the cause or reason of this connection is sometimes to be found in what goes before *δια τούτο*, and sometimes in what follows after it. It is used here in the latter sense. The words that follow *δια τούτο*, viz. "As by one man sin entered into the world," &c. are brought in as the proof or illustration of some foregoing words; and the design of this pronoun is to point out the rational connection there is between them. The only difficulty is to say precisely what these foregoing words are. It seems evident to me, they are the immediately preceding ones, ver. 11, "by whom [that is, Jesus Christ] we have received the [above spoken of] reconcili-
 "ation."

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“ation.” Accordingly, the design of *διὰ τοῦτο* in this 12th verse, and *ἀπὸ οὗν* in the 18th verse, is to introduce a proof of the credibility, the fitness, or reasonableness, of what the apostle had said in the 11th verse, namely, that “we have *received reconciliation*,” and have received it by *Jesus Christ*. The thought intended to be conveyed by these particles, I suppose, is this; that since sin and death entered into the world, and have reigned over all men, without any wilful fault of theirs, but purely by the disobedience of one man; *for this cause or reason*, it seemed agreeable to the infinite wisdom and grace of God, that this damage should be repaired, and mankind rescued from the state of sin and death, to which they had been thus reduced, in a way analogous hereto, viz. by the obedience or righteousness of one man. As if the apostle had said, ‘I observed ‘just now, that by *Jesus Christ* we have *reconciliation* with God; and it is *for this reason* that ‘the free gift, by the righteousness of one, is ‘come upon all men to justification, namely, ‘because it was in such a way, viz. by the ‘offence of one, that judgment came upon all ‘men to condemnation.’ And I imagine the apostle’s primary view in using these connecting particles was to shew, that as the change from a state of righteousness and life to a state of sin and death was certainly introduced by one man (as he has proved, ver. 13, 14); it is equally credible, that a change back again, from this state
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of sin and death to the contrary state of righteousness and life, should likewise be made by one man; the stress being plainly laid upon this, that *each* of these *changes*, great as they were, and universal in their consequences, was effected by *one single person*.

It will perhaps be here said, it has indeed often been said, that the apostle, in the foregoing 11th verse, is speaking of *believers*, and the reconciliation *they* have received; for which reason, the advantage by Christ, treated of in the following paragraph, and introduced with *διὰ τούτο*, ought to be considered as *their appropriate privilege*. Dr. Doddridge attributes it to non-attention to this thought, that many commentators have given a wrong sense to this passage of scripture. His words are these, [Note (e) on this chapter.] ‘As
‘ this 12th verse is an inference from the 11th, it
‘ seems evident that believers only are spoken of;
‘ for it is plain, from comparing the 9th, 10th,
‘ and 11th verses with the first, that it is only they
‘ who are justified by faith, who have peace with
‘ God, and who joy in Christ as having received
‘ the reconciliation. And this obvious remark
‘ clears the following passage of difficulties, which
‘ would be exceeding great, if it were to be considered without regard to this connection, and
‘ which have in fact misled many commentators,
‘ who, for want of attending to it, have plunged
‘ themselves, and their readers, into great perplexity, and given a sense to the paragraph of
‘ which

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‘which it is by no means capable.’ It is to me very surprizing, that a gentleman of Dr. Doddridge’s clear discernment should be able to satisfy himself of the truth of his own interpretation, upon the force of this remark. It should seem as evident as words can well make it, that the apostle is running a comparison between Adam and Christ, as the respective opposite sources of death and life to mankind *universally*. When he says, ver. 15. “If through the offence of one *many* be dead, “much more hath the grace of God abounded “unto *many*,” what a strange interpretation must it be, to understand by the first *many*, *all mankind*; and by the second, *believers only*, that is, a very few of mankind? especially, if it be remembered, that the apostle is here professedly showing *how much* the advantage lay on Christ’s side of the comparison. But when he says, in the 18th verse, “As by the offence of one judgment is come “upon *all men* [*εις παντας ανθρωπους*] unto condemnation; even so by the righteousness of one “the free gift came upon all men [*εις παντας ανθρωπους*] unto justification of life,” it can be no other than a flat contradiction to the express words of the apostle himself to say, that, in the latter part of this comparison, not *all men* are meant, but *believers only*, that is, a few of them. If any can bring themselves to embrace a sense of this passage, that is attended with so gross an absurdity, I see not but they are prepared to make the scripture speak what they please. —But to return to the pretended ground of this interpretation,

terpretation, the apostle's speaking of believers only, in the 11th verse, when he says, "by whom we have received the reconciliation." And in order to set this matter, because a very important one, in a clear point of light, I must desire the reader to bear with me, while I lay before his view the general design and connection of the apostle's discourse, from the beginning of the epistle to the 12th verse of this 5th chapter.

Let it then be observed, after suitably introducing the epistle, he makes it his main business, till he comes to the 20th verse of the 3d chapter, to prove, that both Jews and Gentiles, that is, mankind universally, were under sin; insomuch that "every mouth was stopped, and the whole world become guilty before God." Upon this proof, from the 20th verse of the 3d chapter to the end of it, he opens and establishes the gospel method of justification, namely, that by faith through Christ, in opposition to a claim founded on works done in obedience to strict rigid law. He then, in the 4th chapter, illustrates this method of the sinner's justification by the example of Abraham, whose "faith was counted to him for righteousness," that is, was as available with God, in the great affair of his justification, as though it had been a perfect righteousness: Which example of justification was written, ver. 23, 24, "not for his sake alone, but for us also," us Jews and Gentiles, "to whom faith shall be imputed," to the same merciful
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purpose, "if we believe on him that raised up Jesus
 "our Lord from the dead;" upon which those ob-
 servable words, in the 25th verse are added, "who
 "was delivered for our offences," the offences of
 us Jews and Gentiles, of us the whole world, who
 had become guilty before God, and were therefore
 incapable of being justified upon the foot of mere
 law, "and was raised again for our justification,"
 that we might be brought back to a capacity of
 being justified, that we might be put into the
 gospel method of justification by faith reckoned
 for righteousness. He now proceeds, in the
 former part of the 5th chapter, to mention the
 great advantages connected with, and consequent
 upon, this method of justification he had opened
 and established; introducing the justified by faith,
 the persons he speaks of in the first verse, as
 boasting, or glorying, and upon just reasons, in
 three things especially. 1. They *gloried*, or
boasted, [so the word is in the original, *καυχῆσθαι*,
 a noun from the same verb, is the word used,
 chap. iii. 27, when the apostle demands "where
 "is boasting then?"] "in hope of the glory of
 "God," ver. 2. Mankind universally, and not be-
 lievers only, are so far reconciled, changed in
 their state, through Christ, as that they are made
 capable of obtaining this glory; [this the apostle
 had proved before, as we have seen above; and
 further proves afterwards, as we shall see pre-
 sently] though believers only, such as are justified
 by

by faith, can; in the sense here meant, boast, in hope of this glory. 2. They boasted, or gloried in their sufferings, ver. 3. And why? Because they knew, ver. 3, 4, 5, "that tribulation," duly improved, would "work patience; and patience "experience; and experience an increase of "hope;" such hope "as would not make them ashamed." And why did they know this? Because, ver. 5, a sense of "God's love was poured into "their hearts by the Holy Ghost." And, having here mentioned the love of God, he goes on, in the 6th, 7th, and 8th verses, to set forth the exceeding greatness of it, from this consideration in particular, that it was [mind this] while we were *without strength*, in a weak helpless state, incapable of delivering ourselves from sin and death, *ungodly*, and *sinners*, that Christ died for us. Surely, by *us*, he does not here mean the justified by faith only, of whom he had before been speaking, but sinners in common, the Jews and Gentiles, of whom he had said, chap. iii. that they were all under sin; yea, "all the world," which he there declares to have "become guilty before God." And as though he had it in express view to lead us into this construction, he says, ver. 6, "when we "were without strength Christ died." For whom? Mind here, he does not say *for us*, nor for us while *we were ungodly*; but, in general, *for the ungodly*, *υπερ αδικων* (a); which plainly points out

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(a) It may be observed here, Dr. Doddridge himself, in
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the sense of the personal pronouns *we* and *us*, till we arrive to the 11th verse, extending them to sinners in common. And, in truth, the doctrine of justification, as set forth in this epistle, can have no other just foundation in true reason than this, that Christ has died for sinners universally; which is the plain doctrine of the whole New Testament. The apostle, having thus magnified the love of God from the character of the persons for whom he sent his son to die, goes on, in the 9th verse, to teach us what to argue herefrom, "*much more* then "*being now* justified by his blood, we shall be saved "*from wrath* through him." By the *we* here, we must by no means understand believers, only as they are included in the weak, ungodly, and sinners, for whom Christ died; that is, all who were incapable of justification upon the foot of mere law,

his note upon this word *ungodly*, opposes Mr. Locke, who understands by it *Gentiles*, as he does also by the words, *weak, sinners, enemies*, &c. saying, "They are undoubtedly included, "*but it seems very inconsistent* (and I join with him in "*saying so*) with the whole strain of the apostle's argument, "*in the foregoing chapters, to confine it to them. Compare* "*chap. iii. 9, 20, 22, 23. iv. 5. I therefore all along* "*explain such passages in the most extensive terms; and* "*think nothing in the whole New Testament more plain,* "*than that the gospel supposes every human creature, to* "*whom it is addressed, to be in a state of guilt and condem-* "*nation, and incapable of being accepted with God any* "*otherwise than through the grace and mercy it proclaims.* "*Compare John iii. 16, 36, &c. and especially 1 John i. 10,* "*than which no assertion can be more positive and express."*

as having "become guilty before God," chap. iii. 19, 20, 21. For these all *now*, under the gospel, stand justified in fact by the blood of Christ; that is to say, they are by his death put into such a state, as that they may have faith imputed to them for righteousness, and so are capable, in this way, of obtaining eternal life. It is a gross mistake to think, that the apostle, in this verse, is speaking of that justification he had, in the first verse of the chapter, connected with faith; and for this decisive reason, because, if we understand him in this sense, we shall absolutely destroy the force of the argument he here uses; for as salvation from wrath is one thing essentially included in that justification which is the result of true faith, it would be ridiculous to argue, "*much more* being justified," meaning hereby this justification, "we shall be saved from wrath." Besides, the particle *now*, connected with the justification here treated of, is emphatical; making it clear, that the apostle is not to be understood of justification at the great day, but of justification that had at that present time been compleated. It was *now*, in the then gospel day, that the persons here spoken of stood justified by the blood of Christ, so justified as that their salvation was rendered possible; they were, in one word, so justified as to be freed from the condemnation they had been subjected to through the lapse of the one man Adam; as the apostle has explained this matter at large, from the 12th verse to the end of the chap-

ter (b). And, in this view of the words, the apostle might, with the greatest reason, as well as force, argue, "*much more* being justified, we shall be saved from wrath." And, perhaps, upon trial, it will be found, that there is neither reason nor force in his argument, upon the common interpretation. He goes on, in the next, or 10th verse, to illustrate the pertinency and strength of the above argument. "For if, when we were enemies, we were reconciled to God by the death of his Son; *much more* being reconciled we shall be saved by his life." By the *we* here, we must understand the same persons spoken of in the former verse, that is, not believers, only as they are included in the ungodly and sinners for whom Christ died. And 'tis observable, it was *while* they were *enemies*, that is, enemies by being *ungodly* and *sinners*, that they were reconciled. The words expressly declare this. Now, in what possible sense, consistently with the scope of the new-

(b) It appears to me indisputably clear, that a double justification is spoken of by the apostle Paul. The one meant the same thing with absolution at the day of judgment, and is always connected with a character, commonly faith. The other is, not that which Dr. Taylor contends for, a visible standing in the kingdom of God, in opposition to heathenism; but the advantageous state mankind universally and absolutely are put into, through Jesus Christ, in opposition to the disadvantageous one they were subjected to through the lapse of Adam. I might largely explain and confirm this double justification; but it would take up too much room for a note.

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testament writings, can persons, *while enemies*, by being *ungodly* and *sinners*, be said to be reconciled to God, but in the sense in which we explained their being justified in the preceding verse? 'Tis certain the *justification* in that verse, and the *reconciliation* in this, mean the same thing, though signified by different allusions. And plainly, the gospel knows of no justification or reconciliation for sinners, *while sinners*, but their change of state in regard of their condemnation through the one man's lapse, or its being made possible for them, of the grace of God, through the death of Christ, to obtain salvation upon the foot of faith reckoned for righteousness, notwithstanding the sin of Adam, and all their own personal sins added thereto. [Critically read what is said, some pages onwards, in illustration of Col. i. 20; where all the texts in the New Testament, containing the words *reconcile*, *reconciled*, *reconciliation*, are particularly considered.] And, in this point of light, the apostle's reasoning, in this verse, is strongly conclusive; for if it was, while we were all enemies, by being sinners and ungodly, (believers themselves as well as others) that "we were reconciled to God," brought back to a state of peace and friendship with him so far as to be rendered capable of eternal life, notwithstanding the condemnation we were under through the lapse of Adam, and our own personal sins, "by the death of his Son: *much more* being "thus reconciled, we shall be saved by his life;" there can be no imaginable reason to doubt, since

God has taken such an extraordinary step as this, whether he will go on till he has accomplished his kind intentions towards us in our final salvation. And, I would add here, 'tis easy to see how this arguing of the apostle, though thus generally extended, is yet to the purpose of proving, that the believer's hope shall not make him ashamed; for as believers, considered as sinners in common with the rest of Adam's posterity, were absolutely justified, and reconciled to God, *while they were sinners*, in the sense above explained, the apostle's reasoning is strictly conclusive with respect to this point: though if it was not, it would not disprove what we have offered, because the apostle, from the 6th verse to the end of the 10th, is upon the head of illustrating the love of God, which he took occasion to do, from having mentioned it in the 5th verse. 3. Believers *boasted*, or *gloried*, [the same word, in the original, is used here, as in the foregoing instances of glorying] in God, that is, as their covenant God, and father, through our Lord Jesus Christ. And now come in the words "by whom we have now received the reconciliation (c);" that is, the change of state spoken of in the preceding verse. It may be worthy of

(c) Mr. Taylor says, in his note upon this verse, "I cannot imagine what should induce our translators to render *καταλλαγῆναι* by *atonement*, when they render the verb *καταλλάσσω* by *reconcile* in the foregoing verse, and in all other places; and *καταλλαγή* in all other places by *reconciliation*." Dr. Doddridge has a like note upon this verse.

our remark here, 'tis common with the apostle Paul to join a verbal noun with λαμβανω, instead of using the verb itself. For instance, to "receive condemnation," Rom. xiii. 2, is the same thing as to be condemned; to "receive a reward," 1 Cor. iii. 14, as to be rewarded; to "receive edifying," 1 Cor. xiv. 5, as to be edified; to "receive trial," Heb. xi. 36, as to experiment: so to "receive reconciliation" is the same thing as to be reconciled. In what sense now, is it here said of believers, that by Jesus Christ they have been reconciled? Evidently in the same sense in which the apostle had said, in the foregoing verse, "when we were enemies we were reconciled." The reconciliation intended, is that change of state, which believers, while they were sinners, in common with the rest of mankind, were brought into by the death of Christ; as has been above explained. This the word *now*, confirms. For it was eminently *now*, that is, in the gospel day, in the times of Christ, and by his death, that they and all mankind were put into this state of reconciliation. The meaning of the apostle therefore plainly and briefly is, "We believers glory or boast in God, of our interest in, and relation to him as our covenant God, through Jesus Christ; by whom we were so changed in our state, *while enemies*, by being sinners and ungodly, in common with the rest of mankind, as to be made capable of this privilege, yea, and of final justification, upon the
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foot of faith reckoned for righteousness." This, I doubt not, is the true sense of the apostle in these words: and as it is a noble sense, so it perfectly coincides with the former part of this chapter, and the whole foregoing epistle, as well as the paragraph we have begun to illustrate. And, perhaps, it will appear, before we have done, that it is the only sense that will make out a consistency in the apostle's discourse.

(2) *And thus, καὶ οὕτως.*] It is the opinion of some, and of no small note neither, that οὕτως here answers to ὡς in the beginning of the verse. Accordingly, they make the sense of the apostle to be this: "As by one man sin and death entered into the world, *even so, so also*, hath death passed upon all men." But if the apostle had intended, that the particles οὕτως, and ὡς, in this 12th verse, should answer to each other so as to compleat his sense, he would have wrote οὕτως καὶ, and not καὶ οὕτως; for the καὶ, thus placed before οὕτως, is plainly copulative, joining the words that follow οὕτως with those that went before it, as in the paraphrase. There is the more weight in this criticism, because the οὕτω answering ὡς, in the 18th verse, has the καὶ placed after, not before, it. The καὶ has the same place in the 19th verse, where it answers to ὡς; and yet again, in the 21st verse. To which I may add, that, throughout the New Testament, when οὕτω or οὕτως are correlates to ὡς, the καὶ, when used, as it most commonly is, is invariably placed after, never before, οὕτω or οὕτως. Not
a single

a single instance to the contrary can be produced. Besides, as there is so evidently a comparison carried on, through this whole paragraph, between the one man Adam and the one man Jesus Christ, it is far more natural, as well as reasonable, to understand this 12th verse as beginning this comparison, and containing its former part only. The 13th, 14th, 15th, 16th, and 17th verses will then obviously fall in by way of parenthesis, and the comparison be again taken up, and compleated, in the 18th and 19th verses. If the reader should desire further satisfaction upon this point, he may meet with it in Locke, Taylor, and Doddridge, *in loc.*

(3) *Whereupon all have sinned.*] 'Tis to me very surprising, that this easy natural construction of *ἐφ' ὃ πάντες ἥμαρτον* has never yet (that I know of) been hit upon. It makes out a perfectly good connection with the apostle's reasoning in this epistle, even from the first chapter, the main scope of which evidently is, to prepare the way for his doctrine of *justification upon the foot of grace through Jesus Christ*, by proving that *mankind universally have sinned*, and consequently cannot be justified upon a claim founded on *mere law*. Nor can it be said, with justice, that it gives the preposition *ἐπὶ* a wrong sense; for it takes it in the very sense in which it is most commonly used throughout the New Testament, when joined, as here, with a dative case. I have now by me more than threescore examples, selected from these

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these writings only, besides others; in which it has precisely the same force I have given it in this passage; that is to say, it stands in them all to denote the *occasional cause* of the things spoken of, or *that by which, through which, upon which, in consequence of which*, they were as they are in those places represented. It shall suffice at present to mention only two or three instances by way of specimen. Thus, in Luke, v. 5, *ἐπὶ*, joined with *τῷ ρηματι σου*, means *upon, or in consequence of*. The translation, in our Bibles, *at thy word*, perfectly agrees herewith; for the particle *at*, as here used, has precisely the same force with *upon, or in consequence of*. So in 1 Cor. viii. 11, where *ἐπὶ* is joined with *τῇ σὴ γνῶσει*, it has the same sense. The common version is, "*through thy knowledge shall thy weak brother perish*:" but it comes to one and the same thing, whether *ἐπὶ* be here translated *through, by, upon, or in consequence of*; for it certainly has the force of an occasional cause. In like manner, this same preposition, joined with *πᾶσιν τῇ μνησίᾳ ὑμῶν*, is justly rendered in our Bibles, Philip. i. 3, "*upon every remembrance of you*." 'Tis true, I don't make the article *ω*, in my way of construction, to agree either with *ανθρωπος*, or *θανατος*, the only foregoing substantives. But this is an objection of no weight, because it may as well have for antecedent the whole foregoing sentence. And thus the very phrase, *ἐφ' ω*, is used, and by the apostle Paul too, in 2 Cor. v. 4, "*For we that are in this tabernacle do groan,*
" being

"being burdened," [εφ ω ου θελουμεν] "*upon which*" [groaning and being burdened] "we do not desire to be unclothed; but to be clothed upon, that mortality might be swallowed up of life." In like manner, if the preceding words, in the text under consideration, namely, "and thus, in this way, death hath passed upon all men," be taken for antecedent to ω, and the preposition επι, joined with it, be construed *upon which*, an easy sense will be given to the words which next follow, *all have sinned*, and, at the same time, a very important one; yea, the very one in which the apostle had used these words before. He means by the expression, in this place, "*all have sinned*," precisely the same thing as when he said, chap. iii. 9, *all are under sin*; and again, ver. 19, *all the world are become guilty before God*; and yet again, ver. 23, *all have sinned*. Only, in the text we are upon, according to the sense I have given of his words, he lets us into the true *occasional source* of this universal defection, by carrying our view back to Adam, through whose lapse a weak, frail, mortal nature has been transmitted to us, *upon which, in consequence of which*, we have all sinned ourselves, in our own persons, as we must do, if we are justly, or even intelligibly, chargeable with being sinners at all. And there is the more reason to give in to this construction, because the apostle Paul, in all his epistles, especially in this epistle, particularly in the 7th chapter, considers our *bodies*, in their present *frail, mortal state*, as the

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true source, by means of their appetites, of that dominion which sin has over us.—But I have only hinted the reasons, upon which I ground the above construction of *ἐφ' ὧ πάντες ἥμαρτον*; because I have greatly enlarged upon them in the work, I had occasion just now to refer to, as designed for a still further illustration of this.

(4) *For from Adam to Moses sin was in the world.*] The apostle, in the comparison he had begun in the former verse, having mentioned two disadvantages consequential upon Adam's lapse, viz. death's having passed upon all men, and their having all sinned, makes a pause before he proceeds to finish it; introducing, by way of parenthesis, a summary proof of what he had thus said. It is with this view he brings in the 13th and 14th verses, in which he endeavours to shew, that all have sinned, and yet that it was through the one man Adam that death hath passed upon them. "*For*," says he, "until the law sin was in the world." The plain meaning is, that mankind made it evident that they were sinners, through the whole space that intervened between Adam and Moses. The Jews could not be insensible of this, as the sacred history acquainted them with the enormous wickedness of the world, during this interval of time. But, lest they should argue from hence, that men were subjected to death for their own sins, the apostle goes on to prove the contrary, by shewing that they were thus subjected on account of the lapse of the one man Adam.

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His reasoning is to this purpose : ' Sin is not imputed when there is no law.' What he means is, not that men can't be guilty of sin, when they are not under a promulgate law like that of Moses; for he had said, in the foregoing words, that they had in fact sinned before the giving of such a law: But what he intends is, that sin is not reckoned, brought to account, ought not to be looked upon as being taxed with the forfeiture of life, [see Locke's note *in loc.*] when there is no law in being with death as its affixed sanction. " *Nevertheless,*" says he, " death reigned from Adam to Moses," that is, through the whole interval between the lapse and the giving of the law. The consequence from whence is, that the true cause of this universal subjection to death must be fetched from the law given to Adam in Paradise, " In the day thou eatest thereof thou shalt surely die;" for there was no other law that set a price upon sin, taxing it with the loss of life.

If any should here ask, Why does the apostle go back to the time before the giving of the law by Moses, to prove that mankind died in Adam? the proper answer is, After the giving of the law by Moses, death, in a great number of cases, was the penalty with which transgression was threatened. For which reason, had he not shewn that death reigned in the world, and universally too, before there was any law in being which threatened sin with death, his account of the reign of death, through the lapse of the one man Adam,

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might have been objected to: Whereas, 'tis now unanswerably clear and strong.

(5) *And over those too.*] I suppose the apostle might now have in his thoughts the patriarchs Abraham, Noah, and others, who died, in common with the rest of the world, though they sinned not after the similitude of Adam's transgression, as they might have done, having received a positive command from God for the trial of their obedience. The *2d*, upon this supposition, besides having its common and most natural meaning, will be emphatical, giving an additional force to the apostle's reasoning; as it seems to me it plainly does in the paraphrase. And I know not but the apostle might intend to take in the case of infants also; though, not being so clear in this, I did not mention them in the paraphrase.

(6) *There is a likeness.*] The apostle, having mentioned our first father Adam, takes occasion to speak of him as the figure, or type [*τυπος*] of him, that is, the *Messiah*, that was to come. What he intends to denote hereby, is, "that there was something with reference to Christ, which was to bear a correspondence, or to answer to something with reference to Adam." [See Taylor *in loc.* who has, as I think, set this matter in a very clear and strong point of light:] Only, as this correspondence was not exact, the advantage by Christ *exceeding, going beyond*, the disadvantage by Adam; he proceeds, in the 15th, 16th, and 17th verses,

to point out the difference between these two grand counterparts in the scheme of God, with respect to mankind, before he resumes the comparison he had begun in the 12th verse. And what he says, upon this head, in these three verses, is *that alone* which enables us to understand the *true force and full meaning* of his reasoning in the 18th and 19th verses; which I desire may be particularly noticed: And the rather, because the *true meaning* of these verses, as I imagine, has not been understood by expositors. See note (15.)

(7) *The grace of God, and the gift by grace.*] By this *ἡ χάρις τοῦ θεοῦ, καὶ ἡ δωρεὰ ἐν χάριτι*, the apostle intends the advantage (whatever that be) on the part of Christ, which *exceeds, reaches beyond*, the disadvantage on Adam's part of the comparison. These phrases mean precisely the same thing with *τὸ δὲ χάρισμα*, ver. 16, and *ἡ χάρις καὶ ἡ δωρεὰ τῆς δικαιοσύνης*, ver. 17; and answer exactly to the *τὸ χάρισμα*, ver. 15, and the *τὸ δωρημα*, ver. 16, which are opposed to the disadvantage by Adam's lapse, spoken of in those verses; which ought to be particularly attended to.

(8) *Which is bestowed through the one man Jesus Christ.*] Dr. Taylor construes the words, *ἡ δωρεὰ ἐν χάριτι τῇ τοῦ εἰνός ἀνθρώπου Ἰησοῦ Χριστοῦ*, thus; *the gift by grace, which (grace) is of the one man Jesus Christ.* Here, says he, 'The grace, favor, 'benevolence, of our Lord Jesus Christ, his 'good-will to mankind, is made the ground of 'the gift of God, or the donation of benefits in
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‘the gospel, as well as his obedience to God,’
 ‘ver. 19th.’ Raphelius (who is herein followed
 by Wolfius) grounds this gift on the grace or favor
 which the one man Jesus Christ has with God.
 His words are these, ‘*ἐν χάριτι τῇ τοῦ εὐχὸς ἀνθρώπου*
 ‘*Ἰησοῦ Χριστοῦ, i. e. Ex gratia, in qua Deus ha-*
 ‘*bet unum istum hominem Jesum Christum, five*
 ‘*ex amore, quo Deus eum amplectitur.* Nam *χάρις*
 ‘*τῶος* non tantum activè, sed etiam passivè acci-
 ‘pitur. Ut *χάρις τοῦ Ἰησοῦ* sit gratia Jesu, in qua
 ‘apud Deum Patrem est. Sic et Latini dicunt, in
 ‘gratiam alicujus quid facere, pro amore erga
 ‘illum, five illius causa, propter illum.’ In fur-
 ther justification of this sense, he produces two
 or three similar passages out of Polybius. Vide
 Raphel. Annot. Philolog. vol. ii. page 256. But
 it does not appear to me, that either of these great
 men have hit upon the true sense of the apostle.
 The sacred books of the New Testament, do no-
 where speak of the gift of salvation as grounded
 upon, or originating in, either the benevolence of
 the one man Jesus Christ, or his being a person in
 favor with God. ’Tis true, the grace of Christ,
 that is, his *benevolence* towards men, is often
 celebrated in the New Testament, particularly
 in Acts xv. 11. Rom. xvi. 24. 2 Cor. viii. 9.
 Matt. xx. 28, the texts cited by Dr. Taylor in
 justification of his sense of the passage. ’Tis true
 also, the favor of Christ with God, the “Father’s
 “being well pleased with him,” is spoken of as a
 thing witnessed to by a voice from heaven. But
 still,

still, the *benevolence* of God, not of Christ; and his benevolence *towards men*, not towards Christ, is the true and only source of gospel salvation. And this is always the language of the scripture upon this head (*a*). The way, indeed, through which this benevolence, or grace, of God is communicated, is the obedience, death, or blood, of the "one man Jesus Christ;" and thus the sacred writings invariably speak upon the matter (*b*). I have accordingly interpreted the passage under consideration, as though it had been wrote, *διὰ τοῦ χάριτι τῇ διὰ τοῦ εἰνός, &c.* And I the rather suppose the preposition *διὰ* is here understood, and ought to be supplied, because it is expressed in the 17th verse, where the apostle, speaking of this very gift, and of its abounding too, declares it to be *διὰ τοῦ εἰνός Ἰησοῦ Χριστοῦ, through the one man Jesus Christ.*

(9) *And not as the damage, &c.*] The apostle, in the foregoing verse, had affirmed only in general, that the gift *reached beyond* the offence, without saying in what special respect. In this verse, he proceeds to say particularly wherein, or in what special respect, the gift *abounded* beyond the lapse. I suppose therefore, that the words, *οὐχ ὡς δι' εἰνός ἀμαρτησάντος, το δώρημα*, are nothing more

(*a*) John iii. 16.—Rom. v. 5.—Eph. ii. 4, 9, 10.—2 Thes. ii. 16.—1 John iii. 1.—iv. 9, 10, 11, 16, 19.

(*b*) Rom. iii. 24.—v. 9, 10, 18, 19.—vi. 21.—Eph. i. 6, 7.—Col. i. 6.—2 Tim. i. 9, 10.

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than a repetition of the οὐχ ὡς τὸ παραπτώμα, οὕτω καὶ τὸ χάρισμα, in the foregoing verse; and that they are introduced by the copulative καὶ, *and*, to lead us into this construction. As if the apostle had said—I observed, in the foregoing verse, that the offence and gift did not exactly correspond to each other; *and* I say again, that I may take occasion to explain myself more particularly upon this point, ‘the damage through the one man that sinned, and the gift through Christ, do not perfectly correspond to each other;’ *for*, and so on.

(10) *Through the one man that sinned, in the one, &c.*] Mr. Locke here changes ἀμαρτησαντος into ἀμαρτηματος; but, as I imagine, without any just reason for it. ‘For if εἷς, *one*, in this verse, be to ‘be taken for the person of Adam, and not for ‘the one sin of his eating the forbidden fruit, there ‘will be nothing to answer πολλῶν παραπτωμάτων, ‘*many offences*; and so the comparison the apostle ‘is upon will be lost.’ And ’tis certain, the apostle’s comparison will be lost, unless there be something to answer the *many offences*, here brought in by way of opposition. But, in order to find this something, there is not the least necessity of changing ἀμαρτησαντος into ἀμαρτηματος, in contradiction to all the copies and versions, two or three only excepted. It is to me a little strange, that so critical an observer should not perceive, that δι’ εἰνός ἀμαρτησαντος, as it stands in this paragraph, means

means precisely the same thing with *τῷ τοῦ ἐνὸς παραπτώματι*, in ver. 15, which same phrase is again repeated in the 17th verse: Nor indeed can it be interpreted in any other sense, consistently with what the apostle has observed over and over again, namely, that it was by *one sin*, the *single offence*, of the one man Adam, that his posterity have suffered such damage. Besides, it is to be remarked, the phrase, *ἐκ πολλῶν παραπτωμάτων*, plainly has reference to the immediately foregoing words, *τὸ μὲν κρίμα ἐξ ἐνός*, with *παραπτώματος* understood: Nor was there any need of its being expressed, as it might so easily and naturally be supplied from the following *ἐκ πολλῶν παραπτωμάτων*, with which it is grammatically, as well as in point of argument, connected. Though, I would add here, *τὸ μὲν κρίμα ἐξ ἐνός*, with *παραπτώματος* understood, ought not to be construed, *the judgment was from one offence*; but, *the single offence of the one man*. See the reason for this construction in note (16) on verse 18th.

(11) *For the judicial sentence took rise.*] The words paraphrased, from the particle *For*, are, in the original, *τὸ μὲν γὰρ κρίμα ἐξ ἐνός εἰς κατακρίμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα*. Literally translated they stand thus, ‘*For the judgment was from one offence unto condemnation, but the gift is from many offences unto justification.*’ Their true meaning, as I imagine, is exhibited in the paraphrase. The intelligent reader will readily perceive, that I have had a parti-

cular eye to the force of the preposition *ἐξ* or *ἐκ* and *ἐκ*. And if he will be at the pains to consult what Dr. Taylor has said upon these words, in his note upon that phrase, "*from faith to faith*," Rom. i. 17, he will scarce fail of being convinced, that they are here, at least, interpreted according to their just import. The only thing that needs further illustration, is the sense I have given to the words *κατακριμα* and *δικαιωμα*. To set this matter therefore in a proper light, let it be observed;—when the apostle says, "the judgment was from one offence unto condemnation," by this condemnation he means the whole damage Adam's posterity were subjected to through his one offence; not mortality only, but all that was consequent thereupon. He is certainly speaking of the whole damage arising from the one offence of the one man. The grand point he has in view, makes it necessary to understand him in this sense: Nor will his arguing, upon any other interpretation, be conclusive. And if by this condemnation, we understand the whole damage occasioned by the one offence of Adam, it will be found to be more than simple death. For, in the 12th verse, the apostle had spoken of this one offence of Adam's as the occasional source of sin as well as death: *Mortality, and thereupon a liableness to sin*, such a liableness as that, separate from grace, or gospel, men would sin, were the two disadvantages he had mentioned as occasioned by Adam's one offence. These, therefore, must both be included
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in the condemnation here argued from, as this word, *κατάκριμα*, *condemnation*, is evidently used to signify the whole damage of the lapse. Now the word *δικαίωμα*, in the last clause of this verse, is opposed to *κατάκριμα* in the foregoing clause of it; and as *κατάκριμα* signifies *condemnation*, so must *δικαίωμα* signify *justification*; and, to make out the opposition, *justification* in a sense that will fully answer to the preceding *condemnation*. Consequently, as the *condemnation* respects men's sinning as well as dying; the *opposite justification* must include in it their deliverance from sin as well as death, their being made righteous as well as reigning in life, conformably to the paraphrase. And perhaps the word *δικαίωμα* is the most proper one to convey the idea of *justification* in this sense. Mr. Locke has largely examined the meaning of this term. He supposes it signifies 'that rule, which, if comply'd with, justified, or rendered perfect, the person, or thing, it referred to;' supporting this sense of the word by critically viewing the places where it is used in the New Testament. See his note upon Rom. ii. 26. If this great man has given the just import of this word, as it appears to me that he has in the general, the apostle, by saying, that the gift to mankind is *εἰς δικαίωμα*, plainly means, that it is a gift that will terminate in their being brought to such a conformity to the rule of right, as that they shall, through Christ, reign in life for ever; which sense of the phrase exhibits, as it ought to do,

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a meaning that is opposite to the meaning of *καταρσιμα* in the preceding clause, as that phrase has been explained, and necessarily must be explained, in order to make out a consistency in the apostle's argument. The sum of the matter is, the abounding of the gift by Christ, beyond the damage of the lapse by Adam, which is the point the apostle has in view, he illustrates thus:—The sentence terminating in a condemnation, which subjected mankind to mortality, and thereupon to an unhappy liability to sin, took rise from the one offence of Adam only: But the gift by Christ, on the contrary, takes rise not only from this one offence of Adam, but the *many offences* which mankind, in consequence of that one sin, commit in their own persons, and finally terminates, in opposition to the power and demerit of them all, in their conformity to the rule of righteousness, and their being accordingly restored, not simply to life, but to reign in it for ever. Critically compare this note with the notes on the 18th and 19th verses, where it will be seen, that this reigning in life, in the way of being previously made righteous persons, is separately and distinctly treated of, and this as the counter-parts to the two grand disadvantages, which have been occasioned by the one lapse.

(12) *Death in all its consequences.*] So, I think, *death* ought to be understood here; answering to the *condemnation* spoken of in the foregoing verse, and taking in the whole damage of the lapse.

(13) *Much*

(13) *Much more shall these all men, who are the recipients, &c.*] The sense I have given πολλοι μαλλον οι—λαμβάνοντες appears to me absolutely necessary, in order to make out a consistent connection between this, and the two foregoing verses. Dr. Taylor, in support of a different sense, distinguishes *the grace and gift through Christ* into that which answers exactly to the damage through the lapse, and that which exceeds, abounds beyond, it. The former he extends to mankind universally, the latter he confines to those only who *receive*, that is, *improve*, gospel means and privileges. He gives us his sense of this gift and grace, as to its abounding part, page 287, 288, of his work upon Romans, where he speaks of it as that which is to be received, that is, improved, by those who shall reign in eternal life; and makes this the criterion that distinguishes it from that part of the grace which answers to the offence, and gives restoration to life to all men, whether they do, or do not, receive, or improve, it. For so, says he, ‘the apostle saith expressly, *they who receive the abounding of grace, and of the gift of righteousness, shall reign in life.* Reigning in life is the consequence of receiving the grace and gift. Therefore receiving the grace, is a necessary qualification, on our part, for reigning in life: But the necessary qualification, on our part, for reigning in life, according to the whole tenor of the gospel, is believing and improving all the present privileges, advantages, blessings, promises,

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‘ promises, means, ordinances, of the gospel.
 ‘ Therefore [*receive*] must here have the same sense
 ‘ as in Matt. xiii. 20.—John i. 12.—iii. 11, 32, 33.
 ‘ —v. 43.—xii. 48.—xiii. 20.—xiv. 17.—xvii. 8.
 ‘ And the *abounding of grace, and the gift of*
 ‘ *justification*, must include all the blessings and
 ‘ privileges of the gospel, which it is our present
 ‘ duty to receive and improve, in order to our
 ‘ being qualified to reign in eternal life. And if
 ‘ so; then this is the sense of the *grace of God*,
 ‘ and of the *gift by grace*, which hath *abounded*
 ‘ *unto the many*, ver. 15; namely, it includes all
 ‘ gospel privileges and blessings.’

But however high an opinion I have of the critical skill of this learned and judicious commentator, I must beg leave to think, his discourse here is quite beside the design of the apostle; who is not treating, any where in this paragraph, of gospel privileges, means, or advantages, as *improvable* in order to a reign in eternal life: nor are gospel privileges what he intends by the *abounding of the grace and gift* he is speaking of in the 15th, 16th, and 17th verses. The grand point in view, in these three verses, is to show, that the advantage arising from the gift and grace through Christ *abounds to all men beyond* the disadvantage that is come upon them through the lapse of Adam. And, in the 16th verse, he directly, and *ex professo*, makes the *abounding advantage* of this gift to consist in its terminating in the justification of all men, that is, their reigning in life as righteous

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teous persons ; and this, notwithstanding all the sins they are personally guilty of in the course of their lives, and consequently notwithstanding all their *sinful misimprovements* even of the gospel, and all its means and privileges. The truth is, the apostle introduces the 15th, 16th, and 17th verses, with an express view to give notice, before he pursued the comparison he had begun in the 12th verse, that there was a *dissemblance* between the damage through Adam, and the gift or grace through Christ. And wherein does he make this *dissemblance* to consist? Evidently in this, and in this only, that the gift *exceeded, overflowed, stretched beyond*, the damage. Wherein? Why, the damage took rise from *one offence only*, terminating in the *condemnation of all men* ; whereas, the gift takes rise from *many offences*, not only the one lapse, but even all the sins, which, in consequence hereof, mankind universally commit in their own persons, and terminates, notwithstanding them all, in opposition to them all, in their finally reigning in life as righteous persons. This is the thought the apostle intended to convey ; which will more fully appear by attending to the order and connection of these three intervening important verses. Let it then be critically observed,

In the 15th verse, the apostle declares more generally, that the gift by grace hath *abounded* to the *same many*, or all men, who had sustained damage by the lapse of the one man Adam ; and with like certainty too, for the same peremptory language

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language is used in both branches of the verse. It is as strongly affirmed, on Christ's side of the comparison, *the gift hath abounded*, as, on Adam's side, *through the offence, many are dead*. In the 16th verse, the apostle proceeds to say more particularly wherein the *abounding* of the gift consisted, namely in this, that the judgment took rise from *one offence only*, and terminated in *condemnation*, that is, the whole damage of the lapse; whereas the gift takes rise from *many offences*, and as certainly terminates, notwithstanding them all, in *justification*, that is, a glorious reign in life conformably to a rule of righteousness. With respect to whom? Indisputably mankind universally. The antithesis will otherwise be lost. For mankind universally are the object of condemnation; the same mankind therefore must be the object of the opposite justification. Besides, mankind universally are *the many* [οἱ πολλοί] in the foregoing 15th verse, who are expressly mentioned as the persons unto whom the gift by grace hath *abounded*. For which reason, this 16th verse cannot be connected with the 15th upon any interpretation but this, which makes *all men* the persons who shall finally be justified, that is, reign in life as righteous persons, notwithstanding all the sins they may have personally committed. The apostle having, in these two verses, first generally asserted, and then particularly described, the *abounding* advantage of the gift *beyond* the damage, goes on, and adds, in the 17th verse, "For if by one man's offence
" death

“ death reigned by one ; much more they which
“ receive the *abounding* of grace, and of the gift
“ of righteousness, shall reign in life by one, Jesus
“ Christ.” It is obvious, upon a cursory reading
only of this verse in connection, that it is brought
in to show the fitness, the reasonableness, the cre-
dibility, of what had been delivered in the two
foregoing verses, more especially the 16th, with
reference to the *abounding* of the gift through
Christ *beyond* the damage through Adam’s lapse.
Consequently, to make the apostle’s arguing to
the purpose, *reigning in life*, in this 17th verse,
must mean precisely the same thing with *justifica-*
tion in the 16th verse ; and not only so, but *man-*
kind universally must be considered as *the recipients*
of, [οἱ τὴν περισσειαν τῆς χάριτος—λαμβάνοντες] *the*
persons who receive the *abounding* of the grace and
gift, to their *reigning in life*. For, in both the
foregoing verses, with which this is inseparably
joined by a connecting γὰρ, or *for*, *mankind uni-*
versally are the object of the gift through Christ
in all its *abounding* glory, as well as of the damage
through Adam ; and so must they be here too,
to give the apostle’s reasoning due weight and
strength.

If, by *those* who receive the *abounding* of the
grace and gift, we understand, with Dr. Taylor,
not *mankind universally*, but those only, who, in his
sense, receive the grace and gift, that is, *improve*
the gospel, and its privileges, this 17th verse, which
is purposely introduced to illustrate the reasonable-
ness

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ness of the thought advanced in the two foregoing verses, cannot be connected with them in point of argument, as it ought to be, and indeed must be, to give the *γὰρ*, or *for*, its just force, or proper emphasis. The short of the matter is, the apostle is not treating, either in this paragraph in general, or in this 17th verse in particular, of men's *improving*, or *not improving*, the advantages, privileges, means and ordinances of the gospel; but what he aims at is to show, that as mankind universally are subjected to damage through the lapse of the one man Adam; so they shall as universally be delivered from it through the gift by the one man Jesus Christ, and with *super-abounding advantage*. And herein (to use the words of Dr. Taylor) lies the connection and sinews of the apostle's whole argument, which ought to be well observed. By *those* therefore who "*receive* the abounding of "the grace, and of the gift of righteousness," to their reigning in life, are meant, not the *improvers*, but simply the *receivers* of this grace and gift. The words, *οἱ λαμβανοντές*, plainly intend nothing more than to point out the *object* of this "abounding of the grace of God through Christ," or to specify the persons upon whom it is bestowed; who are *mankind universally*, as has been said: Nor otherwise will the apostle's arguing be either coherent, or conclusive.

I shall close this note, though long already, with what a learned friend was pleased to send me, when he returned these papers, which I had put into

into his hands, in manuscript, for critical examination. He says, 'As λαμβανοντες is a very important word in this paragraph, I have looked into every text in the New Testament where it is used, and I find that, in general, it signifies to take, or receive; though, according to the different circumstances of the case, it is most properly rendered by different English words. It is used with respect both to persons, and things; sometimes in a bad sense, but most frequently in a good one.

'I. It is used with respect to persons. 1. Sometimes in a bad sense; signifying to take hold of with force and violence, Matt. xxi. 35, 39. Mark xii. 3, 8. 2. Very often it is used in a good sense, to receive with kindness as a friend, or to treat a person agreeably to the character he pretends to. 3. It is applied figuratively to the passions; the seizing of persons with amazement, fear, &c.

'II. It is used with respect to things. 1. Once in a bad sense, Matt. v. 40, to take away from another without his consent. 2. But most commonly in a good sense, to take of another with his consent; which is properly to receive. It also has a larger signification; to take up, to take hold of, to catch, to obtain, to attain. To receive a testimony, an expression common in John's gospel, means to receive it as true; except once, viz. John v. 39, where it is to be understood in the usual acceptation of λαμβανω, that is, of having a testimony given to one. In the same sense we are to

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‘ to understand *receiving words*, John xii. 48.
 ‘ These are all the senses which I can find λαμβανω
 ‘ has in the New Testament.

‘ Dr. Taylor, Dr. Doddridge, and others, led
 ‘ hereto, as they thought, by the whole tenor of
 ‘ the gospel, understand λαμβανοντες, in Rom. v. 17,
 ‘ to mean improving the present advantages, &c.
 ‘ of the gospel ; and in support of this they cite a
 ‘ number of texts ; all of them, as it seems to me,
 ‘ foreign to the purpose. In several of those
 ‘ texts, the verb λαμβανω is joined with a *person* :
 ‘ And in these it cannot mean to *improve*, this
 ‘ being only restrained to *things* ; for I think it is
 ‘ improper to speak of improving or making a
 ‘ good use of *persons*. To receive a person, in the
 ‘ New Testament, means either to admit him in
 ‘ the character he sustains, or to give him a kind
 ‘ entertainment ; as was observed before. In all
 ‘ their other texts, this verb is joined with the
 ‘ nouns, *testimony*, or *words* : To receive *which*
 ‘ is to *admit them for true* ; which may be done
 ‘ without *improving* them. And this is plainly
 ‘ the case in one of their texts, Matt. xiii. 20 ;
 ‘ as appears from the next verse. In both these
 ‘ cases there seems to be nothing like the idea of
 ‘ *improving* : Nor are these uses of the verb λαμ-
 ‘ βανω similar to the use of it, when joined with
 ‘ *grace*, or *gift* ; as in the text now in question :
 ‘ To *receive* either of which, in all the other places,
 ‘ where it is used, means simply to *have it bestow-*
 ‘ *ed*. This verb is joined with χαρις in John i. 16,
 ‘ where,

‘ where, I think, there can be no doubt but that
 ‘ it means simply *receiving*; and again in Rom. i. 5,
 ‘ where it plainly has the same meaning, St. Paul
 ‘ speaking there of the favor he had received from
 ‘ God, in being made an apostle. It is joined with
 ‘ *δωρεα* in Acts ii. 38, and x. 45, compared with 47,
 ‘ in both which places it most evidently has the
 ‘ same meaning. These four are the only places
 ‘ I can find, where λαμβανω is joined with *χαρις*
 ‘ or *δωρεα*. I find *χαρις* in one place, namely
 ‘ 2 Cor. vi. 1, joined with *δεχομαι*, a verb of like
 ‘ import, though not of so general a signification,
 ‘ as λαμβανω; being never used for *taking by force*,
 ‘ or *against the consent* of another. But neither is
 ‘ there any reason to think, that this verb ever
 ‘ carries in it the idea of *improving the thing re-*
 ‘ *ceived*. Most certainly it does not, in the place
 ‘ just referred to; for the apostle is there exhort-
 ‘ ing the Corinthians to improve the grace of God
 ‘ which they had received.

‘ Upon the whole, I have satisfied myself, that
 ‘ the proper meaning of λαμβανω is only to *take*,
 ‘ or *receive*; and that there is not one place in the
 ‘ New Testament, where it signifies *improving*, or
 ‘ *making a good use of the thing received*. And, in
 ‘ some places, and such too as are similar to this
 ‘ in Romans, to understand it of *improving* would
 ‘ be highly absurd. Thus, in the parable of the
 ‘ talents, Matt. xxv. 16, he that *did not improve*
 ‘ *his talent* is said to *have received it*, as well as
 ‘ those who did improve theirs. *Receiving there-*

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‘fore, not *improving*, is the true meaning of λαμβανοντες, in Rom. v. 17, if we may judge by the constant use of this word in the New Testament. And the connection of the discourse here strongly confirms it. To what you have urged on this head, page 58—62, it seems to me may be added, that “receiving the abounding of grace, and of the gift of righteousness,” in this 17th verse, must mean the same thing (only in the more glorious sense explained in ver. 15, 16) as “receiving the reconciliation,” ver. 11th; where it is impossible to construe ελαβομεν, by *whom we have now improved the reconciliation*.

‘I observe lastly, that it is not pretended, that the apostle Paul ever uses λαμβανω in the sense of *improving*, except in the place now in question; not one of the texts alleged, in support of this meaning, being taken from him: Though he uses this verb forty times; and, if the Epistle to the Hebrews be his, near sixty times.’

Thus my ingenious friend, and, I should think, to the entire satisfaction of every attentive reader.

(14) *And of the gift that shall make them righteous.*] The words της δωρεας της δικαιοσυνης, are capable of being construed, (as Dr. Taylor construes them) *of the gift of justification*. They may likewise be rendered, *of the gift of mercy*. And I was once inclined to take this to be the true rendering; as it agrees so well with the η δωρεα εν χαριτι, *the gift by grace*, in the 15th verse.

verse. But I now prefer the translation in our Bibles, *the gift of righteousness*; meaning by it, *the gift which will make men righteous*, produce in them, sooner or later, a conformity to the rule of right, the law of righteousness, in this way forming them to a meetness for an eternal reign in life, as in the paraphrase. And I the rather give in to this sense of the words, because the "abounding of the gift" towards mankind, in the foregoing verse, with which this is closely connected in point of argument, is made to consist in its terminating in their justification, that is, [as we have seen note (11)] in their reigning in life as righteous persons, in spite of all the sins they may commit in consequence of the lapse.

(15) *I say therefore.*] This *therefore* is the same which began the 12th verse. The Protasis, or first part of the comparison, was there entered upon; but left unfinished. 'Tis here resumed; "I say, therefore, as by the offence of one man," &c. Then follows the Apodosis, or latter part of the comparison, "even so [*οὕτως καὶ*] by the "righteousness of one," &c. This I take to be the true construction; looking upon the discourse, from the 13th to the end of the 17th verse, to be an interposed parenthesis. See note (2). Though it may be worth observing here, it will make no essential difference in the apostle's reasoning, if we should suppose (as some do) that the sense of ver. 12th is compleat in itself, and that the 18th and 19th verses, introduced with *ἀρα οὖν*, are a conclusion.

clusion from the three foregoing verses, giving a summary representation of the comparison between Adam and Christ. The grand scope of the Apostle, and the force of his arguing, will be much the same upon either construction. Only, it should be heedfully minded here, though the apostle, whichever construction of his words be preferred, is certainly pointing out, in the 18th and 19th verses, the *resemblance, likeness, correspondence*, there is between Adam and Christ, or rather between the consequences of the offence of the one, and of the obedience of the other; yet this likeness, or correspondence, ought to be considered with *all the abounding advantage* which had been given to Christ, on his side of the comparison, in the foregoing 15th, 16th, and 17th verses. For the view of the apostle, in interposing these verses, giving us to understand, that the gift through Christ *exceeded, abounded beyond*, the damage through the lapse of Adam, was, that he might argue from the gift in this *abounding* sense, when he came to prosecute the comparison between Adam and Christ. Why else should he stop to point out this *abounding advantage* of the gift on Christ's part of the comparison? And if the "gift through Christ" might reasonably be supposed to *abound* towards men *beyond* the damage of the lapse, in the 15th, 16th, and 17th verses, why not in the 18th and 19th? 'Tis certain, if we take the "gift through Christ," in the 18th and 19th verses, in all its *abounding* glory, the reasoning of the apostle

apostle will be more uniform and consistent; more honor also will be reflected on God, and his son Jesus Christ, and greater benefit redound to man; and, in a word, a very natural and rational account will herefrom arise, why the apostle should make a pause to insert the intervening important thought, contained in the 15th, 16th, and 17th verses: Whereas, upon any other scheme of interpretation, it will be difficult, if not impossible, either to account for this intervening thought, or to make out a good connection between the several parts of this paragraph.

In consideration of these things, I cannot but wonder, that Dr. Taylor should take so much pains, in his *Scripture Doctrine of Original Sin*, to prove, that the comparison on Christ's part, in the 18th and 19th verses of this chapter, does not take in the whole advantage of the gift, or the gift in all its *abounding* glory. What he has offered, upon this same head, in his paraphrase and notes upon Romans, has increased my wonder; for he has here added arguments, to those he had urged before, to make it still further evident, that the comparison, in these verses, on Christ's part, is not to be understood in its *abounding* sense: And yet, in these very notes, he has virtually given up all his arguments, declaring them to be insufficient to the purpose for which he had brought them. For he says expressly, page 286, 'Supposing the apostle, in the letter of the 18th and 19th verses, compares the consequence of Adam's offence and Christ's obedience; only so far as the

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‘one is commensurate to the other; yet his reasoning, ver. 15th, 16th, and 17th, plainly shews ‘it is his meaning and intention, that we should take ‘into his conclusion the *whole of the gift*, so far as ‘it can reach to all mankind.’ And again, page 291, ‘But after all, I am persuaded, the *sense of* ‘ver. 15th, 16th, and 17th, is *intended*, and *under-* ‘*stood*, in ver. 18th and 19th; and that the *drift* ‘of the apostle’s conclusion is to shew, that the ‘gift, in its *utmost extent*, is free to all mankind.’ And this is undoubtedly the real truth of the case. It was the apostle’s intention, and indeed the main thing he had in view, to take into the comparison, in the 18th and 19th verses, the *gift* in its *utmost extent*: Nor is it otherwise conceivable, what end he could propose in making a stop, in his reasoning, to bring in the 15th, 16th, and 17th verses, the most important of any in this whole paragraph.

[16] *By the lapse of the one man Adam.*] I am sensible, the words *δι' ενός παραπτώματος*, in this part of the comparison; and consequently the words *δι' ενός δικαιώματος*, in the following branch of it, may properly be rendered, *by one lapse, by one act of conformity to the rule of righteousness*: Nay, this is the most natural, as well as grammatical, translation of the phrases, considered simply in themselves. But this notwithstanding, if we consider these phrases as parts of a discourse, containing a comparison between *the one man Adam* and *the one man Jesus Christ*, in which comparison

comparison δι' εως [oftener without than with the substantive ανθρωπου expressed] is the phrase that points out *the one man*, either *Adam* or *Christ*, and is certainly used *eight* times in this very paragraph to this purpose: I say, if we consider this, it will perhaps appear both most natural and reasonable to construe δι' εως, in this verse, as also in the abovementioned 16th verse, [three other places where it is used in this passage, and the only disputable ones] as in the paraphrase, *by the lapse of the one man Adam, by the righteousness of the one man Jesus Christ*. I cannot but think, both Mr. Locke and Taylor have overlooked the true emphasis of these phrases, by their not understanding them in this sense; which they were very obviously led to do, as they make the beginning of this 18th verse a repetition of the Protasis, or first part of the comparison, in the 12th verse; where ανθρωπου is expressly joined with εως. And this, it seems to me, should put the matter out of all doubt with those, who connect this 18th verse with the 12th, in the manner that these great men do. I may properly add yet further, it is not the truth of *fact*, that it was *by one act of righteousness*, on Christ's part, that the *gift of justification is come upon all men*. 'Tis true, that one great act, of Christ's righteousness, his freely submitting to die on the cross, is often mentioned singly, or by itself, as the ground of this gift. 'Tis twice thus mentioned in this chapter, ver. 9, "being now justified by his *blood*;" and, ver. 10,

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“reconciled by the *death* of his Son.” But whenever the *blood*, *death*, or *sacrifice* of Christ are singly mentioned as the ground of the gospel donation of benefits, they are to be understood as including his other acts of righteousness in the capacity of mediator ; one eminent act being, by a common figure, put for the whole. For it is certain, that his other acts of conformity to the law of righteousness, together with this, are the proper ground of the “gift of justification.” See Philip ii. 6 to 10 ; where his willingness to become incarnate, with all his humiliations in this state, as well as his humiliation to death, are expressly made the reason or ground of his *exaltation*, which virtually means the same thing with what is here called *the gift of justification*. His death had eminently an influence in the bestowment of this gift, being the most signal act of submission to the governing will of God he was ever called to exercise ; and therefore it is often singled out, not to exclude, but include the rest, by putting one eminent part for the whole ; which is common in all language, prophane, as well as sacred.

(17) *The judicial act came upon all, &c.*] The English reader has doubtless observed, that the words, *judgment came*, in the former part of the apostle’s comparison, as well as the words, *free gift came*, in the other part, are printed in a different character from the rest of the verse. The reason is, because they are not in the original, but supplied

supplied by the translators. And as this verse, in both parts of the comparison it contains, is elliptical, it must be supplied somehow or other. And perhaps it could not have been supplied better than by the word *judgment*, κριμα, in the *protasis*, and the word *gift*, χαρισμα, in the *apodosis*, as in the common English version. The connection of this verse, with the paragraph of which it is a part, makes this supply, or some other analogous to it, no matter in what words it is expressed, necessary to compleat the apostle's sense.

(18) *Which delivers them from death to reign in life.*] The critical reader will perceive, that I don't take so much into the meaning of the word δικαιοσυνη in this verse, as I gave to the word δικαιομα in the 16th verse; as also, that I take the word κατακριμα here in a less extended sense, than I understood it there: The reason is this, and I desire it may be strictly examined, as being a very important point in order to the true understanding of this paragraph. The apostle, in the foregoing 16th verse, is certainly speaking of the whole damage introduced by the lapse of the one man Adam; [See note (11)]; but then, instead of particularly branching this damage into its two grand parts, as he had done in the 12th verse, he generally includes them in the word κατακριμα, *condemnation*, as, I think, is made evident in the note just referred to. In like manner, when he goes on, in the other part of the comparison, to describe the opposite abounding advantage

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advantage of the gift through the one man Jesus Christ, he does not particularly branch it into its two opposite corresponding parts, but generally includes them in the word *δικαιωμα*, *justification*, as has been explained in the paraphrase and note on that verse. Whereas, in the 18th and 19th verses, he proceeds distinctly and particularly to point out the correspondence there is between the effects of Adam's lapse, and of the gift through Christ. Accordingly, in the 18th verse, he runs the comparison between Adam and Christ, with respect to *death* and *life*; as he does, in the 19th verse, with respect to *sin* and *righteousness*, separately and particularly taking into the comparison *both the disadvantages* through the lapse, together with the *two opposite corresponding advantages* through the gift. It ought to be heedfully minded here, the apostle, in the 12th verse, had begun the comparison on Adam's part, making the damage, occasioned through his lapse, to consist in *two things*, namely, *sin* as well as *death*. As therefore, in the 18th and 19th verse, he has resumed and compleated this comparison, it may reasonably be expected, that he should mention *two advantages*, on the side of Christ, as counterparts to the *two disadvantages*, on the side of Adam. This is accordingly done, in the view we have given of these verses; and it makes out a beautiful and strong consistency between these verses and the 12th: Whereas, upon other schemes of interpretation, particularly Mr. Locke's and

Taylor's, there is nothing in these verses to answer to that part of the comparison, on Adam's side, in the 12th verse, ἐφ' ᾧ πάντες ἥμαρτον, *whereupon all have sinned*. This important point will be further illustrated in the following notes, which the reader is desired to compare with this.

I would just add here, though, with Mr. Locke and Taylor, I consider the word κατακριμα, *condemnation*, in this 18th verse, as signifying nothing more than the death which Adam's posterity were subjected to in consequence of his *one offence*; yet I differ from them as to the *justification of life*, signified by the opposite phrase δικαιωσιν τῆς ζωῆς. They confine it to *mere deliverance from death*: Whereas, I extend it to a *reign in life for ever*; and for this very good reason, because the gift, on Christ's part of the comparison, ought [as we have proved note (15)] to be taken here in its *abounding* sense: Nor otherwise can the correspondence between Adam and Christ, with respect to their being the sources of *death and life*, be connected with the foregoing verses, particularly the 17th, where, not *mere deliverance from death*, but *reigning in life*, is the *abounding advantage* by Christ, opposed to the death by Adam.

[(19) *Became sinners.*] The apostle certainly means the same thing, in this 19th verse, when he says, "by the disobedience of one, the many," or all men [κατεστησαν αμαρτωλοι] "are made sinners," as when he says, in the 12th verse, "and thus, in
" *this*

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advantage of the gift through the one man Jesus Christ, he does not particularly branch it into its two opposite corresponding parts, but generally includes them in the word *δικαιωμα*, *justification*, as has been explained in the paraphrase and note on that verse. Whereas, in the 18th and 19th verses, he proceeds distinctly and particularly to point out the correspondence there is between the effects of Adam's lapse, and of the gift through Christ. Accordingly, in the 18th verse, he runs the comparison between Adam and Christ, with respect to *death* and *life*; as he does, in the 19th verse, with respect to *sin* and *righteousness*, separately and particularly taking into the comparison *both the disadvantages* through the lapse, together with the *two opposite corresponding advantages* through the gift. It ought to be heedfully minded here, the apostle, in the 12th verse, had begun the comparison on Adam's part, making the damage, occasioned through his lapse, to consist in *two things*, namely, *sin* as well as *death*. As therefore, in the 18th and 19th verse, he has resumed and compleated this comparison, it may reasonably be expected, that he should mention *two advantages*, on the side of Christ, as counterparts to the *two disadvantages*, on the side of Adam. This is accordingly done, in the view we have given of these verses; and it makes out a beautiful and strong consistency between these verses and the 12th: Whereas, upon other schemes of interpretation, particularly Mr. Locke's and

Taylor's, there is nothing in these verses to answer to that part of the comparison, on Adam's side, in the 12th verse, ἐφ' ᾧ πάντες ἥμαρτον, *whereupon all have sinned*. This important point will be further illustrated in the following notes, which the reader is desired to compare with this.

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"*this way, death hath passed upon all men,*" [*το
ω παντες ημαρτον*] "*whereupon, upon which, in con-
sequence of which, all have sinned.*" If therefore
we may interpret this 19th verse, by the fore-
going 12th verse, the sense will be as expressed in
the paraphrase. And the truth is, this first clause
in the 19th verse is a repetition of the latter part
of the comparison begun, but left unfinished, in
the 12th verse, in like manner as the first clause
of the foregoing 18th verse, is a repetition of the
former part of that same comparison: For which
reason, the former part of this 19th verse, and the
latter part of the 12th, must mean precisely the
same thing, as I have made it to do. And 'tis ob-
servable, in this way of interpretation, I not only
make out a clear and strong connection between
the 12th, and the 18th and 19th verses, which
answer to it, and resume and compleat the com-
parison that was there begun; but give the phrases,
"all have sinned," and "the many are made sin-
ners," their full natural force; and cannot be
complained of for making *sin*, by a harsh me-
tonymy, to signify *mortality*.

(20) *Shall become righteous persons.*] This part of
the gift, on Christ's side of the comparison, must
mean our being made subjectively righteous, in
consequence of his obedience, and the constitution
of God grounded thereon, in order to its being
a counterpart to the damage in consequence of
Adam's disobedience, mentioned in the foregoing
branch of the comparison on his side, if I have
given

given a just idea of that; as, I trust, I have, and have said enough to make it evident that I have. However, I would go on, and say further;—In the light I have set these two verses, they perfectly harmonise with each other, and with the 12th verse; and, what may be worthy of special notice, the connecting particle *γὰρ*, *for*, which introduces this 19th verse, has its proper force and emphasis, and makes this verse, as it ought to do, a reason, and a very good one too, of that which immediately preceded: Whereas, if the phrases, *αμαρτωλοι κατασταθῃσαν*, and *δικαιοι κατασταθῃσονται*, are interpreted, as Mr. Locke and Taylor interpret them, in the metonymical sense, this 19th verse will exhibit no reason at all of the foregoing 18th verse, though inseparably joined with it by the particle *γὰρ*, or *for*; but will be a mere tautology. For if, by all men's being *made sinners* through the disobedience of Adam, and their being *made righteous* through the obedience of Christ, nothing more is meant than their being *made mortal*, or *sufferers as far as death*, and being *restored back again to life*, this 19th verse, containing these words, cannot be a reason of the 18th. According to this sense of those phrases, the same thing is only repeated in the 19th verse, which had been affirmed in the 18th; and the 19th verse, instead of being a reason or argument, illustrating and confirming the 18th, (as it ought to be, to give the connecting *γὰρ* its just force) is a needless repetition of one and the same thing;

as

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as it is really made to be in the paraphrases of both the above-named expositors: Nor, as I imagine, could it have been otherwise according to their construction of the words.

Upon the whole, it should seem indisputably evident, that these verses [the 18th and 19th] are brought in to compleat the comparison between Adam and Christ, which was begun, but left unfinished, in the 12th verse: Consequently, as *sin* and *death*, that is, sin upon death, in consequence of death, are the *two grand disadvantages*, on Adam's side of the comparison, in the 12th verse; the *same disadvantages* must be meant in the repetition of the comparison in the 18th and 19th verses. This being so, the *advantages*, on Christ's side of the comparison, being *counter-parts* to the *disadvantages* on Adam's side, must mean *life* and *righteousness*, answering to *death* and *sin*; and this (if we would connect the 18th and 19th verses, with the 15th, 16th, and 17th, verses) in a sense that will make these *advantages* to *exceed, overflow, abound beyond*, the disadvantages by Adam, and to *mankind universally*, and in opposition to *all their own sins* as well as his. In this view of the paragraph, its several parts are well connected with each other, with the preceding context, and whole foregoing epistle; and exhibit an easy, clear, and consistent sense, as well as a most gloriously important one: And, I will venture to say, no other sense that has yet been put upon it, at least that I have seen, will make it

it either consistent with itself, or the foregoing discourse, or give an intelligible meaning to the words in which it is delivered.

(21) *Now.*] The word, in the original, is *δε*; which, I think, should be translated *now*, (as it often is elsewhere) and not *moreover*. This 20th verse will then naturally be connected with the foregoing discourse, as in the paraphrase.

(22) *That sin—might abound, &c.*] Mr. Locke and Taylor do both of them understand, by the *abounding of the offence by the entrance of the law*, ‘an increase or multiplication of such offence ‘as Adam’s was; supposing that the offence, with ‘the penalty of death annexed to it, was but one, ‘namely, the offence of Adam, before the introduction of the law; but that, by the introduction of the law, the offence abounded, that is, ‘was increased and multiplied to be as numerous ‘as all the transgressions of the law which the ‘Jews were guilty of.’ I have, in the work before referred to, largely endeavoured to show this to be a mistake; and shall therefore only say at present, that if the words, “the law entered that sin “might abound,” be compared with Rom. vii. 5, 6, 7, 8, 9, 10, 11, the sense will appear to be that which is given in the paraphrase. The *ενα*, here pointing out the design of the entering of the law, does not intend, that the law was given, that men might sin; but, if they did sin, that their guilt might hereby be increased. And this, by the way, is one of the senses in which the *law* was
a school-

a school-master to bring the Jews to Christ, as the apostle's language is, Gal. iii. 24. By increasing their guilt, it shewed them more strongly the necessity of grace, that grace which is manifested towards men through Jesus Christ.

(23) *Abounds much beyond the utmost, &c.*] The apostle had evidently a view, in these words, to the 15th, 16th, and 17th verses, particularly the 16th, where he had made the abounding of the gift by Christ, to consist in its *surpassing all the sins of men in their own persons*, under all dispensations, as well as the lapse of the one man Adam. The word, *υπερεπερισσευεν*, here used, is emphatically strong. Grotius, *in loc.* says 'Non satis habuit dicere *επερισσευεν*, sed prepositionem augmentem addidit, ut intelligeretur multò illustrius apparuisse Dei benevolentiam quam ante apparuerat peccati turpitude. Amat tales compositiones *Paulus.*' A number of instances he has accordingly there produced.

(24) *Unto eternal life through Jesus Christ.*] It may be worthy of particular remark, the apostle, while closing, or rather summing up, his whole argument upon the comparison he had been running between Adam and Christ, opposes, in this 21st verse, *an eternal reign in life* to the *reign of sin by death*; and not only so, but this *reign in life* he expressly declares to be *as extensive* as the *reign of sin by death*: And consequently, the latter being *absolutely universal*, the other must be so too.

The

*The preceding TEXT, PARAPHRASE, and NOTES,
applied to the MAIN ARGUMENT.*

The reader is now desired critically to view the two grand counterparts of the scheme of providence, in the correspondence they are represented, in the above passage of scripture, to have to each other: upon which he will easily perceive, on the one hand, that Adam is considered as the source of damage to mankind universally: On the other hand, that Christ is a like source of advantage to the same mankind; but with this observable difference, that the advantage, on the side of Christ, exceeds, overflows, abounds beyond, the damage on the side of Adam; and this to *all mankind*. Thus much should seem indisputably clear and certain. The 15th, 16th, and 17th verses, in which the apostle has described, *ex professo*, the *abounding advantage* of the gift through Christ, *beyond* the damage through Adam, are absolutely unintelligible upon any other interpretation.—To be yet more, particular.

The apostle here makes the damage, on the side of Adam, to consist in *two things*, namely, the *subjection* of *all men* to a *frail mortal life* here on earth, and a *liableness thereupon*, or in *consequence thereof*, to be drawn into the commission of that which is *sinful*. [The reader is desired carefully to attend to the foregoing notes, on which the proof of what is here offered is principally rested.] The *opposite super-abounding* advantage through Christ, he accordingly places in *two things*, namely,

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ly, a *reign in life*, and a being formed to a meet-
ness for this mercy by being made *righteous per-*
sons; and this, notwithstanding the influence of
all the sins that are consequent upon Adam's sin,
whether in point of power, or demerit. And, re-
mark well, this superabounding advantage through
Christ, in *both its branches*, is extended to the
same mankind who have suffered the opposite da-
mage through Adam. Thus, in the 16th verse,
the *gift through Christ*, [*εἰς δικαιοσύνην*] terminat-
ing in a reign in life as righteous persons, is ap-
plied to the same mankind who were spoken of, in
the foregoing clause of that verse, as subjected to a
sentence [*εἰς κατακριμῆναι*] terminating in the whole
damage through Adam. This matter is yet more
distinctly and clearly settled in the 18th and 19th
verses, where the damage through Adam, and the
advantage through Christ, are separately and par-
ticularly treated of in both their grand parts, and
opposed to each other. In the 18th verse, the da-
mage through Adam, is *judgment to condemna-*
tion; the opposite advantage through Christ, is
the *justification of life*: And the justification of
life is directly said to have come upon the *same*
all men that were under the judgment to con-
demnation. In the 19th verse, the damage through
Adam is *sin*; the advantage through Christ is
righteousness: And the *same many*, or *all men*, who,
in consequence of Adam's disobedience, are made
sinners, are, in consequence of Christ's obedience,
made righteous. The damage through Adam,

and

and the advantage through Christ, in both their branches, are precisely of the *same extent*; reaching, not to some only among men, but to the *whole human race*, mankind universally, without exception, or limitation.

And it may be worthy of further special notice, the *super-abounding advantage*, on the side of Christ, together with the damage on the side of Adam, are equally spoken of as *certain* with respect to their *event*, or actually coming into *effect*. Is the "judgment to condemnation come upon all men?" So is "the justification of life," ver. 18; that is to say, all men are as certainly put into such circumstances through Christ, as that they shall reign in life, as they are through Adam subjected to death. Are *the many*, or all men, made sinners, in consequence of Adam's disobedience? It is as peremptorily and absolutely declared, that the *same many*, or all men, shall be made righteous, in consequence of the *obedience of Christ*, ver. 19. These advantages through Christ are as *certain* with respect to their *event*, or coming into *fact*, as the opposite disadvantages through Adam. They are indeed, to speak plainly, *the absolutely free gift of God through Jesus Christ*, and will be carried into *effect*, sooner or later, with respect to the *whole race of men*. This is the plain, natural, most obvious, meaning of this scripture passage; and it can, as I imagine, have no other intelligible consistent sense put upon it.

Only, let it be heedfully observed here, *death*,

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being a natural disadvantage, may come upon mankind by the appointment, or constitution, of God, without the intervening consideration of their own misused agency. In like manner, simple deliverance from death, being a natural advantage, may, by a like constitution of God, be secured to the same mankind without any regard had to their own well-used agency. And accordingly, this is the real truth of the case. The human race come into the world under the disadvantage of being subjected to death, in virtue of a divine constitution, occasioned solely by the offence of the *one man Adam*; and they come into existence likewise under the advantage of an absolute assurance, that they shall be delivered from death, in virtue of a divine constitution, occasioned solely by the obedience of the *one man Jesus Christ*. Deliverance from the power of the grave is *as absolutely and certainly* the advantage even *all men* are under through Christ, as subjection to death is the disadvantage that has come upon them through Adam. The advantage is no more connected with their own agency, than was the disadvantage; but, be their character what it will, they shall as surely hear the voice of the Son of God, and come forth from their graves, as they went down into them. This is as evident as that there shall be a *general resurrection* from the dead.

But the case is quite different, with respect to the other disadvantage through Adam, and its

opposite advantage through Christ, namely, *sin* and *righteousness*. Adam's lapse became a disadvantage to all men, with respect to their being sinners. This is plain from the 12th and 19th verses. But how did it become a disadvantage? Evidently, as they derived from him, in consequence of his lapse, a frail mortal nature, *whereupon, from whence*, they took occasion to sin themselves. The obedience of Christ, on the other hand, becomes an advantage with respect to their being righteous. But how? Evidently, as, in consequence of this obedience of his, and the constitution of God grounded thereon, they will be wrought upon, sooner or later, in a moral way, such an one as is adjusted to moral agents, to become righteous persons. For it ought always to be kept in mind, that righteousness is as truly a moral good quality, as sin is a moral evil one. They are both connected with personal agency, and absolutely dependent on it. We can no more be made righteous by the righteousness of another transferred to us, and reckoned our's, than we can be made sinners by the sin of another transferred in like manner. They are both moral impossibilities, and equally so.

That part therefore of the advantage through Christ, which consists in our being made righteous, and in this way becoming qualified for an happy reign in life, after we are delivered from death, essentially supposes the *use of means*, and such too as are proper to be used with moral agents, in order to their being formed, agreeably

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to their natures, into righteous persons, or, what means the same thing, a meetness for an eternal reign, in happy life. And this, at once, lets us into the true reason of the erection of the gospel-kingdom, with all its means, privileges, blessings, and motives. And this also, I would add, is the true reason of *still other dispensations*, which will (as we shall see by and by) hereafter take place, that so mankind universally may, at length, be wrought upon, and in a rational way, to become righteous persons. For it is *as absolutely* declared, in this passage of scripture, that they *shall be made righteous*, as that they are *made sinners*. And unless they are thus *made righteous*, before the time of the end, that they may be fitted to reign in life, the advantage through Christ, instead of *exceeding, abounding beyond*, the damage through Adam, will really sink below it; which is a flat contradiction to the main scope of the apostle's argument in this paragraph, more especially the 15th, 16th, and 17th verses. The plain truth is, *final everlasting salvation is absolutely the free gift of God to all men through Jesus Christ*; that is to say, he has *absolutely and unconditionally* determined, of his rich mercy, through the intervening mediation of his Son Jesus Christ, that *all men, the whole race* of lapsed Adam, shall *finally reign in life*, and be *prepared for that state* by being formed into *righteous persons*. The whole scope of the apostle's discourse leads to such a conception of the matter: Nor can it, upon any other interpretation, as I freely own it appears to me, be possibly

possibly true, that *the gift, through the one man Jesus Christ, hath ABOUNDED BEYOND, EXCEEDED, the damage through the one man Adam*: Nay, the apostle's reasoning, upon any other supposition, ought, in all reason and justice, to be inverted, and the advantage, in the parallel he is running, be given to Adam instead of Christ: For the damage by Adam *certainly and universally* comes into event; and if this never is to be the truth with respect to the advantage through Christ, how can it be but that the damage should *exceed, stretch beyond, the gift*?

The short of the case is, the *abounding glory* of the gift through Christ lies in this, that it *absolutely* places all mankind under circumstances, with respect to an eternal reign in happy life, that *surmount, go beyond, surpass, all their disadvantages*, whether occasioned by the lapse through Adam, or their own sins consequent thereupon. No other idea of the grace and gift through Christ will give a consistency, much less an emphatical cogency, to the apostle's reasoning here. Infallibly, if the greater part of the human kind, notwithstanding this gift, and the *abounding* of it, are left to perish eternally, in consequence of the lapse through Adam, a broader foundation is really laid for their groaning under the damage by him, than for their rejoicing in the opposite advantage derived to the world through Jesus Christ: Nay, it will demonstrably follow, that Adam has done *more hurt* than Christ has done *good*; and conse-

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quently, that the race of men have more reason for complaint on account of his disobedience, than they have for thankfulness on account of Christ's obedience: Which is a thought as far from redounding to the honor of God, or his son Jesus Christ, as it is with suiting the main drift of the apostle's arguing: in this portion of scripture we have been thus long considering.

The only difficulty the above interpretation is liable to, that I know of, is this;—that it seems inconsistent with the general run of scripture, which threatens a misimprovement of the gospel, and its means, advantages, and blessings, with certain death after the resurrection at the great day, when all men shall be restored to life. And how, it will be asked, can men universally reign in life for ever, when so many are finally disobedient to the gospel, and must, for that reason, suffer the pains of the second death? This, I own, is a difficulty; and it is the very one that has put interpreters upon construing the apostle's words, in this paragraph, quite differently from what they would otherwise have done. And the truth is, they have greatly perplexed his reasoning, and sadly tortured his words, in order to reconcile what he has here said with the scripture-account of that death, or misery, which wicked men shall suffer after the general resurrection. But this difficulty, it is hoped, we shall, in the progress of this work, intirely remove away, by showing, in fact, how wicked men may universally reign in life, through Jesus Christ, though

though many of them will first suffer the second death for their sin and folly in this present state.

I cannot proceed to the other texts under this proposition, till I have suggested this further thought in confirmation of the sense we have put upon the above passage, namely, its giving a singular pertinency to the immediately following words, which begin the next chapter; "What shall we say then? shall we continue in sin, that grace may abound? God forbid!" For they will now be brought in to guard against the ill use, that might be apt to be made of the foregoing doctrine of universal grace. And thus introduced, there will be a singular justness in them, which there is not in the other ways of interpretation. If the *abounding of the grace*, and of *the gift through Christ*, of which the apostle had been speaking, was only a conditional offer of life, (as Dr. Taylor supposes) that is, the offer of it in case men would improve their gospel-advantages, which if they did not, they must certainly perish notwithstanding this offer; I see not with what propriety any could be introduced, from this doctrine of his, as pleading, that *they might continue in sin that grace might abound*: Whereas, upon our interpretation, which makes the *abounding of the grace through Christ* to issue finally in men's *universally reigning in life*, notwithstanding all their *own sins*, as well as the *one lapse of Adam*, this is an obvious and natural pretence; and it might indeed be reasonably

reasonably expected, that the apostle should take care to guard against the undue influence of it: Which he accordingly does, in this sixth chapter, by a variety of considerations; among which, that, in the 21st and 22d verses, is one, and not the least weighty, "What fruit had ye in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." His design, in these words, plainly is to discourage men from abusing the *grace of God through Christ*, by pointing out, on the one hand, the evil effects that would follow upon their indulging to sin, notwithstanding what he had said of the *abounding of the grace of God*, viz. *shame in this world*, and the *second death* in the next; and, on the other hand, the *happy effects* that would follow upon their approving themselves the faithful servants of God, viz. their being *immediately* instated in *eternal life* upon their *resurrection* at the great day. This same thought he further enforces, in the 23d verse, in these words, "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord;" that is, If men continue the servants of sin, the wages they shall receive, before the gift through Christ is conferred on them, will be the *second death*; whereas, if they become the servants of God, this gift through Christ will issue in their eternal life without their passing through the second death.

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This, I am sensible, will be called a novel interpretation; but it may notwithstanding be the true one: And, I believe, it will be found, upon examination, to be the only one that is so. For it is to be remembered, an eternal reign in life is the grant of God's free favour to all men, as grounded on the obedience of Jesus Christ, according to the whole tenor of the apostle's arguing in the foregoing chapter; and therefore, when, in order to guard against the ill use that might be made of this abounding favor of God, he says, that, if men encourage themselves herefrom to continue the *servants of sin*, their folly will end in *death*; whereas, if they are wrought upon, by this grace, to become the *servants of God*, the end will be *eternal life*: I say, when the apostle speaks thus, he can mean, in consistency with himself, and to the purpose of his argument, nothing more, with respect to the *servants of sin*, than *death previously to a reign in life*; and with respect to the *servants of God*, an instatement *in life without passing through the second death*.—But the reader may not be, at present, prepared to discern the propriety of this interpretation, or the force of the argument grounded on it. He may therefore, if he pleases, suspend his judgment till he has gone further into the scriptures that support the scheme we are upon.

Another text, to the purpose of our present argument, we meet with in Rom. viii. from the 19th to the 24th verse; which, according to the foregoing

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going method, I shall first lay before the reader's view with a paraphrase; then justify the paraphrase by corresponding notes; and finally shew the pertinency of the text, as explained in the paraphrase and notes, to the main point in prosecution.

TEXT.

PARAPHRASE.

19. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

For (26) the creature, the rational creature, mankind in general (27), waits in earnest expectation for the time when it shall be revealed that they are the *sons of God* by being made *gloriously immortal* (28). And they may with good reason, upon a just and solid foundation, thus wait; FOR (29) the rational creature, or mankind, was subjected to the infelicitities of this present vain mortal life (30), not through any fault of its own (31); but by the judicial sentence of him who subjected it (32), not finally and for ever, but in consequence of a previous hope, having first given reason to expect (33) that (34) even this very creature, the self same mankind (35), should be delivered

20. *For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope,*

21. *Because the creature itself also shall be delivered from*

TEXT.

PARAPHRASE.

from the bondage of corruption, into the glorious liberty of the children of God.

delivered from its slavery through the influence of a frail mortal corruptible body (36), into the freedom of those, who, as the sons of God, shall, in proper time, be clothed with immortal incorruptible bodies (37). I had said, in the 19th verse, that mankind wait, with earnest expectation, for the revelation of the sons of God; and I have proved, in the 20th and 21st verses, that they might reasonably thus wait with expectation: I now come to speak to the truth of the fact itself, to show that they are really waiting for this revelation of sons; upon which much need not be

22. *For we know, that the whole creation groaneth, and travaileth in pain together until now.*

said, FOR (38) it is a certain truth, we all know, that the whole rational creation, even all mankind, feel the vanity of this present state, and have all along done so from the entrance of sin and death into the world; insomuch that they have groaned under

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TEXT.

PARAPHRASE.

to 23. *And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

der it, and been in pain, like a woman in labour, longing to be delivered (39). Now (40) such is the constitution of things, in the all-wise government of God, that not only mankind in general, but we Christians also, who have had the "first fruits of the spirit (41)" bestowed on us; even we ourselves do groan under the pressures of this vain life, which groaning of ours is a virtual and constructive waiting for the adoption, I mean, the deliverance of our *bodies* from their *mortal corruptible* condition, when they shall be cloathed with *immortality* and *glory*.

NOTES *justifying the foregoing* PARAPHRASE.

(26) *For, γαρ.*] This illative particle denotes an argumentative connection between the paragraph beginning with the 19th verse, and the preceding discourse; which appears to me to stand thus. In the 17th verse, the apostle had argued, with respect to himself and all good Christians, whom

whom he had been speaking of as *children*; I say, he had argued, "if children, then heirs," that is, to some valuable inheritance; "heirs of God," that is, to an inheritance worthy of so great and munificent a father; and "joint heirs" to it "with Christ; inasmuch as," or since (a) "we suffer with him, that we may be also glorified together." In the 18th verse, he had argued (b) still further, "that the sufferings of this present

(a) So I think the conjunction *επει* should have been translated, and not, *if so be*. 'Tis certain it may properly be thus translated; and if it *may*, it ought to be so here. For it may be worth observing, the force of the apostle's reasoning (which perhaps has not been attended to, if perceived, by expositors) from *sonship* to *heirship* lies in this, that the *children* are, at present, in *suffering* circumstances. Were we wholly exempt from *sufferings here*, we could never argue, from our being the *children of God*, that we were *heirs* to any *better or higher state hereafter*. There would then have been no foundation, in reason, to think, but that this was to be our *final state*. But taking in the consideration of our *sufferings*, the conclusion is just, and the argument stands thus; *Since we are the children of God*, and yet in a *state of suffering*, we may argue, that we are *heirs to a better state*, inasmuch as God placed us in this state of *suffering* with this view, and for this end, that we might be fitted for, and at length introduced into, a state of *glory*. Thus we may argue *now*; but when we have attained to this *glorious state*, we can no longer argue, *if children, then heirs*.

(b) So this 18th verse is introduced. *I argue, λογίζομαι*. This verb, when used *passively*, signifies to be reckoned, or put to account; and thus it is frequently used in this epistle, and elsewhere. But when it is used *actively*, it also signifies to think, to reason, to argue, to prove, to conclude by argument. This

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“present time are not worthy to be compared
 “with the glory that shall be revealed [*as now*,
 “not *in*, but] *to us*.” Particularly remark here,
 the *glory*, the apostle is treating of, is glory in
futurity; glory that is the object, not of sight,
 but of hope; glory that is not at present enjoyed,
 but must be waited for till the proper time of its
 revelation. The apostle emphatically enlarges
 upon this thought, in the 24th and 25th verses,
 which ought to be read, and compared, with this,
 as they are a clear and full comment upon it. In
 this manner, the 19th verse, and the following
 one, of which it is a part, are introduced; and,
 as I imagine, with a double view; 1. To shew
 the reasonableness of what the apostle had been
 just arguing, namely, that those who are the chil-
 dren of God are heirs to glory, glory incomparably
 more than a balance for their sufferings; 2. To
 reconcile them to the thought of its being glory,
 not in possession, but expectation only; what they
 do not actually enjoy, but must patiently wait for.
 And, in both these views, there is a singular per-
 tinency and force in what the apostle advances in
 this paragraph. For if *the creature*, the rational
 creature, mankind in common [see note (27)] are
 the sons of God, his sons so as that glory shall be

This sense it has in Mark xi. 31. Rom. iii. 28. Heb. xi. 19.
 and in other places. And in this sense it ought to be taken
 here. As if the apostle had said, ‘I argue, reason, or con-
 ‘clude, from our being the children of God, *that the sufferings*
 ‘*of this present time, &c.*’

revealed

revealed to them [see note (28)]; *much more* shall this be the case of those who are the children of God, as having the "spirit of adoption," as being formed to a resemblance of their heavenly Father in his moral image. And if it is the wise constitution of God, with respect to the whole rational creation in this lower world, that glory is the object of their hope only; what they do not at present enjoy, but must come to through sufferings, after long and patient waiting: I say, if God has thus constituted things, those who are his children, as being partakers of his nature, should not complain, they have no reason to complain, that the like constitution takes place with regard to them. This I take to be the ground of connection between the paragraph we are now entering upon, and the preceding verses in this chapter, which I desire may be carefully attended to.

(27) *The creature, mankind in common.*] Some, I am sensible, by *η κτίσις* in this 19th verse, and *παρα η κτίσις* in the 22d verse, understand the inanimate creation; which, say they, was subjected to vanity, through the lapse of the one man Adam, and shall finally be delivered from it. They accordingly suppose, that the apostle here brings in this whole creation, by a strong rhetorical figure, as groaning under its present vanity, and longing, and waiting for the time when it shall be restored to its original state. And should this be the thing intended by the apostle, it would rather strengthen, than weaken, the grand point I am aiming to prove. For

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surely,

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surely, if *παρα κτίσις* is extended in its meaning so as to take in the inanimate part of the creation, the rational or moral part ought *much more* to be comprehended. For though, on the one hand, the rational part of the creation may properly enough be stiled *παρα κτίσις*, without including the inanimate part; yet it would be highly incongruous, on the other hand, to give this stile to the inferior, or less valuable part, wholly leaving out the most excellent: especially would it be so here, if it be remembered, that the judicial act of God, subjecting the creation to vanity, was *ultimately* pronounced against the rational creation, or mankind: and respected the creation, as to its inanimate part, no otherwise than as a *means* to carry this sentence against mankind more effectually into execution. The rational creation therefore, or mankind, ought to be considered as the *ultimate object* of the deliverance from vanity here treated of; and the creation, in the more extended sense, no otherwise, than as its deliverance might be a *means* subservient to the great end of delivering mankind. Thus the above interpretation is no ways inconsistent with the argument I am upon. But yet, I am fully persuaded, it is not the true one.

It does not agree with the other parts of this same paragraph. The phrases, *earnest expectation, waiting, groaning, travailing together in pain*, are more naturally and obviously applicable to the *rational* than *inanimate* creation; and do not call for

for so bold a figure in support of their propriety. Besides, which is of far greater importance, it is expressly said of this creature, or whole creation, that it was subjected to vanity, *ὅτι ἐκείνη*, *not wilfully* [see note (31).] But the rational creature, or creation, is the only creature, or creation, that could possibly be thus subjected to vanity. Further, it is affirmed of the creature, and whole creation, that it shall be "delivered from the bondage of corruption," that is, its slavery, through the influence of a frail corruptible body, "into the glorious liberty of the children of God," that is, the freedom of those who, as God's sons, shall be clothed with immortal incorruptible bodies [see notes (36) (37)]; but no creature in this lower world, besides man, no creation but that which is intelligent and moral, can, with any propriety of speech, have such things affirmed of them. Moreover, the comparison in the 23d verse, between "we ourselves, who have the first fruits of the Spirit," and the *creature, or whole creation*, will be easy and natural, if we understand by the phrases, the *rational creature*, and *creation*; but uncouth and harsh, if we extend their meaning any further.

But what is most of all worthy of notice is, that the phrase *πᾶσα κτίσις* is never used [one disputed text only excepted, Col. i. 15, see note (41)] in all the New Testament, to signify more than the *whole moral creation*, or *all mankind*. And 'tis remarkable, when the apostles were commissioned

to preach the gospel to *all mankind*, the words are, Mark xvi. 15, *πᾶσι τῇ κτίσει*. So, when the gospel is said to have been preached, in consequence of this commission, to *all mankind*, the same words are used, *πᾶσι τῇ κτίσει*, Col. i. 25. And that the *rational* creature, or *mankind*, is the *only* meaning of these words, may certainly be collected from Matt. xxviii. 18, and Luke xxiv. 47, where the gospel is spoken of as entrusted with the apostles, to be preached, *εἰς πάντα τὰ ἔθνη*, that is, *to all nations of men*. So that it is the *rational* creature, the *rational* creation, or *all mankind*, that the apostle is here speaking of.

(28) *Revealed to be the sons of God, &c.*] That by the phrase, *τὴν ἀποκαλύψιν τῶν υἱῶν τοῦ Θεοῦ*, is meant such a *revelation of the sons of God* as imports their *glorious immortality*, is evident from the whole scope of the apostle's reasoning in this passage, as well as from its connection with the preceding verses. Nor will this be disputed. 'Tis the sense in which the words are commonly understood. The only controversy here is, whether these words are to be connected with the *creature*, the *rational creature*, *mankind in common*; as signifying, that the time will come, when *THEY* shall be *revealed to be the sons of God* by being made *gloriously immortal*. And it evidently appears to me, that this is the apostle's meaning: Nor will any other meaning, as I imagine, make out an *argumentative* consistency between this *verse* and the *other verses* it is connected with, whether those

those that go before, or follow after it. The apostle had been arguing, in the foregoing verses, that the *sufferings* of good Christians should be *over-balanced* with a *future weight* of glory; and very justly, if the time is coming when the *creature*, that is, mankind in common, shall be *revealed to be the sons of God*, notwithstanding all the *sufferings* they may groan under, by being admitted to *immortality* and *glory*: For this is arguing, and very strongly too, *à fortiori*. But, if this *revelation of sons* is a revelation that the *creature*, or mankind, will not be *finally* benefited by, why are their groanings, under the pressures of this vain life, represented as a *longing*, and *waiting* for it? Why should they *long* and *wait* for a *revelation of glory* that will be, as to them, of no manner of service? And how can their waiting for that which they will never obtain, be an *argument* [as it ought to be, to give the connecting *γὰρ* its proper force, see note (26)] that the *sufferings* of good Christians are not *worthy to be compared with the glory that shall be revealed to them*? Besides, which ought to be well regarded, the *revelation of the sons of God*, in this 19th verse, means the same thing with *deliverance from the bondage of corruption into the glorious liberty of the children of God*, in the 21st verse; to be sure, these latter words include in them as much as the former, and neither of them comprehend less than a *glorious immortality*. Now, the *creature*, the whole creation, even mankind universally, is expressly made, in this 21st verse,

the SUBJECT of this glorious immortality; yea, it is affirmed here of the *same creature*, the *self-same mankind*, which had been *subjected to vanity*, ver. 20, that it shall be *delivered from it* so as to be gloriously immortal. This immortality therefore is the *revelation of sons* spoken of in the 19th verse, which the *creature*, or *mankind*, are *longing and waiting for*. The words, considered in this view, make out a strong connection between the several parts of the apostle's discourse here, which cannot otherwise consist together.

(29) *For.*] The particle *for*, *yea*, evidently stands here to denote that this, and the following verse, are brought in as the *reason*, or *argument*, why *mankind* earnestly expect the *revelation of God's sons*, its being made to appear that they are *his sons* by their being crowned finally with *immortality and honor*; namely, because they were *subjected to vanity*, not *through their own fault*, but in virtue of a *divine constitution*, which constitution did not take place till *just ground* had been *first given for this expectation* [see note (33)]. 'Tis observable, the arguing here, as to its true import, is precisely the same with that in Rom. v. 15, *If through the offence of one the many, or all men, are dead; much more bath grace abounded to the same many, or all men*; that is, 'tis much more credible to suppose it, 'tis much more reasonable to believe it. And the arguing is strictly conclusive. For if *mankind* were subjected to a state of *suffering*, not through any *wilful disobedience* which they themselves

selves had been *personally* guilty of, it is congruous to reason to think, that they should be subjected to it, not *finally* and *for ever*, but with room for *hope* that they should be delivered from it. And was it not for this *hope*, it cannot be supposed, it ought not to be supposed, it would be a reflection on the supremely perfect benevolence of the Deity to suppose, that they would have been subjected to it. Sherlock, Bishop of *London*, very justly argues upon this head, [*Use of Prophecy*, page 284]

‘Whoever views mankind in their present state, into which they came by no voluntary act of their own, but were placed in it by him who is their maker, and will be their judge; subject to ignorance, and superstition, by a kind of necessity of birth and education; surrounded with many natural infirmities and passions, arising from no crime of which they are conscious; and, at the same time, considers the benignity of the divine nature, and the love of God towards his creatures, of which the affection of natural parents is but a faint resemblance, will easily see that the condition of man pleads strongly for mercy; that nature, with unutterable groans, calls for help and deliverance for her children; and that there is great reason to expect, from the goodness of God, that he will not be deaf to their cries.’ And indeed [as he goes on, page 291] ‘Were it not for a just expectation, from the promises of God, that all the miseries and confusions in the world shall *finally* end to the glory of God, and

‘the good of those who continue with patience
 ‘in well-doing, [he might with the same force of
 ‘argument have spoken as *extensively* as I do; nor
 ‘indeed is his argument otherwise conclusive] it
 ‘had been far greater mercy to have put an end to
 ‘two wretched lives, than to continue them, for the
 ‘propagation of wickedness and misery, to a thou-
 ‘sand generations.’ Nor can it be thought, [as
 this same author says, page 286] ‘that God would
 ‘have suffered the world to have been filled with
 ‘weak miserable creatures, had he not intended
 ‘them for *objects of his mercy*.’

(30) *Was subjected to vanity.*] This vanity includes
 in it not only *mortality*, but all the *unavoidable*
unhappiness and *imperfection* of this present *weak*,
frail, *mortal* state. We cannot conceive more
 justly of the thing aimed at by the apostle than
 by consulting *Solomon’s* book of *Ecclesiastes*, which
 must satisfy us, that man’s life on earth is suf-
 ficiently *vain*; especially, if we compare what is
 there said with what we feel within ourselves.

(31) *Not through any fault of its own.*] This I take
 to be the true import of the words *ουχ εκουσα*;
 which cannot be better illustrated than in Dr. Tay-
 lor’s words. He says (in loc.) ‘*εκουσα* seems to
 ‘have the same signification as *εκουσιως*, *wilfully*,
 ‘Heb. x. 26; or as *θελοντας*, 2 Pet. iii. 5. *this*
 ‘*they are WILFULLY ignorant of*. What we render *lie*
 ‘*not in wait* (Exod. xxi. 13) the Seventy render *ουχ*
 ‘*εκων*, *not wilfully*, in opposition to *presumptuously*,
 ‘in the next verse. Thus *εκουσα* denotes a *cri-*
 ‘*minal*

‘*minal choice*, and in an high sense too, [carefully observe how *ἐκλογισ* stands, Heb. x. 26] namely, a transgression subjecting to wrath. *The creature was made subject to vanity*, not by its own criminal choice, not by sinning after the similitude of Adam’s transgression. Rom. v. 14.’

(32) *But by the judicial sentence, &c.*] The apostle having said, *negatively*, in the foregoing words, how mankind were not subjected to vanity, declares here, *positively*, how they were, namely, διὰ τοῦ υποταξαντα, *by or through him who subjected them*. Mr. Locke supposes, with some others, that the devil was the *him through whom* mankind were subjected to vanity. And it is true, it was through the *devil’s* subtlety, in managing the temptation with which he assaulted our first parents, that *sin* was introduced into the world, *that sin* which gave rise to this *subjection to vanity*. But though the *devil’s* temptation was the occasion of sin, and sin the occasion of mankind’s subjection to vanity; and so the *devil* may (as well as our first parents) in a sense, be said to have been the *author* of this *subjection*: Yet the WILL OF GOD, published in the JUDICIAL SENTENCE taking rise from Adam’s lapse, was THAT, and THAT ONLY, which really *subjected mankind to vanity*. This WILL OR CONSTITUTION of God therefore, thus taking rise from Adam’s lapse, must be the thing intended by the apostle: Nor will there be any room for doubt upon the matter, if we compare what is here said with this apostle’s more enlarged declaration

declaration upon this same point, in the 5th chapter of this *epistle*, where he says, ver. 16, "The JUDGMENT came by one to CONDEMNATION;" and yet more fully, ver. 18, "By the offence of one JUDGMENT came upon all men to CONDEMNATION." The plain meaning of which texts is—that mankind universally were *subjected to vanity, or mortality*, with all the appendages of them, by the JUDICIAL SENTENCE OF GOD, taking rise, not from their own disobedience, but the *sin of the one man Adam*, their common father.

(33) *In consequence of a previous hope.*] This, I am fully persuaded, is the true meaning of the phrase, *ἐν ἐλπίδι*. The preposition *ἐν* has this force, when used with a dative case, most commonly throughout the New Testament. [See note (3) on chapter 5th, ver. 12th.] And perhaps *ἐν*, rather than any other preposition, was here joined with *ἐλπίδι*, to signify, that the *judicial sentence*, subjecting mankind to vanity, was not *merely posterior*, in point of time, to the *hope of deliverance*, but *consequent upon it* in the purpose of God; so *consequent* as that he never would have passed the sentence, had he not intended to have given *reason for this hope*. It may be worthy of special notice here, the *judicial sentence* of God, which subjected mankind to vanity, that is, the infelicities of this vain mortal life, was not pronounced till a SAVIOUR HAD BEEN PROMISED, and provision actually made for their *deliverance*, not only from the *final consequences* of this sentence, but for their reinstatement

reinstatement universally in *immortal happiness*. For, if we turn to the *third chapter* of *Genesis*, we shall find, that *the seed of the woman to bruise the serpent's head* was promised BEFORE the sentence, dooming the race of Adam to vanity, was given out. And this promise contains summarily that *dispensation of grace* which mankind, from the lapse of Adam, have all along been under, though perhaps few of them have known it; and in consequence of it they have all along been interested in the gift and grace through Christ, which the apostle treats of in the 5th chapter of this epistle; and in the deliverance from the bondage of corruption into the glorious liberty of children, of which he is speaking in the passage under debate. We shall have occasion to shew more particularly afterwards, that this is the true import of the promise, "the seed of the woman shall bruise the serpent's head."

I shall only add here, Mr. Locke, Albertus, and some others, had no need to make the 20th verse a *parentesis*, that so they might join the words *εν ελπιδι*, with the verb *απειδεχεται*. This construction is less agreeable to the syntax of the passage than the common translation, which connects *in hope* with the foregoing words, *subjoined the same*. And the sense absolutely requires this construction, if there be any truth or pertinency in what has been above advanced, which is left with the reader to judge.

(34) *That.*] It would be an affront to those, in any

any measure versed in *Greek*, to point out places, where the particle *οτι* is used precisely in the sense which I have here given it. Scarce a paragraph of any length can be met with, throughout the New Testament, without an instance to this purpose. It is a wonder to me this word was *here* translated *because*. Not that this is not sometimes its proper meaning; but not in this place: And it so perplexes the sense, that it is, I believe, impossible a merely *English* reader should ever understand the apostle.

(35) *Even this very creature.*] The repetition of this word *creature* [κτισις] seemed quite harsh to Erasmus. Beza thought it was brought in *more Hebraico*. Zech. Pierce supposes it was originally a *marginal gloss*, and from thence too hastily taken into the text; but he does not seem to have good reason for this thought, as κτισις is inserted in all the *copies* and *versions*. Vide Wolfii. *Cur. Philolog. in loc.* And it appears to me, that, upon the scheme of interpretation I am explaining, it is emphatical; especially as it is not a simple repetition, but a repetition joined with *και αυτη*. The apostle, as I imagine, would suggest, by the words *και αυτη η κτισις*, that *even that very creature, the self-same mankind*, who was *subjected to vanity*, should be also *delivered from it*; which is expressed far more strongly by the repetition of κτισις with the pronoun *αυτη*, than it would have been without it.

(36) *Shall be delivered from the slavery, &c.*] It would not affect the main argument I am pursuing,

ing, if I should allow the common interpretation of the words *ελευθερωθησεται απο της δουλειας της φθορας* to be the true one. But I am clearly satisfied it is not; and that the sense given in the paraphrase ought to be preferred. For it is evident, from the whole run of the apostle Paul's writings, not only that the *creature*, or man, is under *bonds to death*, that is, subjected to a frail, mortal, corruptible condition; but that, in consequence of this *bondage*, he is, upon the foot of mere law, and without the supposition of *grace* or *gospel*, in *bondage* also to *bodily* or *animal appetites* and *inclinations*. [This I have proved at large in the book several times before referred to.] BOTH these senses of *bondage* are certainly included in that *vanity the creature is subjected to*. They ought therefore to be BOTH comprehended in the *opposite deliverance* here spoken of. The plaister, in this case (to use a vulgar comparison) will be as broad as the sore; but not otherwise. So it is expressly represented to be (which ought to be remembered here) by this same apostle, in the 5th chapter of this same *epistle*, as we have before seen; and I am persuaded he had the same thing in view here.

(37) *Into the freedom of those, &c.*] The paraphrase here is certainly just, if I have given the true sense of the creature's deliverance from the *bondage of corruption*. The interpretation of both parts of the sentence is grounded on the same reason. And it may be worth observing, the sense we have given of those verses makes out a perfect

fect analogy between the apostle's discourse *here*, and in the 5th chapter of this *same epistle*. The *creature's subjection to vanity*, in the 20th verse of this chapter, is the same thing with *death's having passed upon all men, whereupon they have all sinned*, in the 12th verse of the 5th chapter. And the *deliverance* of THIS VERY CREATURE, that was subjected to vanity, from the *bondage of corruption into the glorious liberty of the children of God*, ver. 21st of this 8th chapter, is precisely the same thing, in import, with the *free gift that is come upon all men unto justification of life*, and that will qualify them for it by *making them righteous persons*, in the 18th and 19th verses of the other chapter. The apostle, without all doubt, had the same general thought in his mind, while he was writing both these paragraphs; as may more fully appear presently.

(38) *For.*] Expositors, as it seems to me, have not duly attended to the true connection of this particle *for*, γὰρ; which ought not to be joined either with the preceding 21st or 20th verses, but with the 19th, as in the paraphrase. The apostle had said, in the 19th verse, in order to illustrate the 17th and 18th verses, that *the creature earnestly expected, and waited for, the manifestation of the sons of God*. Before he proceeded to prove that the creature thus *actually waited*, he interposes the 20th and 21st verses, which may very well be considered as a *parenthesis*, to shew that it might *reasonably*, or upon *just grounds*, thus wait in expectation. And,
having

having dispatched this, he now goes on, in the 22d verse, to the proof of the *fact* he had asserted in the 19th verse. In this view of the words, the *for* in the 20th verse, as well as in the 22d, is joined in construction with the 19th verse; but not to prove the same thing. The *former* is intended to denote the *reasonableness* of what he had asserted; the *latter*, its truth in point of *fact*: And, in this method of connection, there is a propriety, consistency, and force, in both these *fors*, and the whole passage of which they are parts.

(39) *Have groaned—longing for deliverance.*] This deliverance, the *whole creation*, or *all mankind*, are represented as *longing for*, respects the *manifestation of the sons of God*, their *freedom from corruption*, and being made *gloriously immortal*, as has been explained in some of the above notes. The connection of the discourse makes this necessary.

But how, you will ask, can this be? How can even *all mankind long and wait for this deliverance*, when but a very small part of the world of men know any thing of the *obtainableness* of *such a deliverance*? To which Dr. Taylor, in his *note* upon this place, has, in my opinion, given a very clear and satisfactory answer. He says, ‘ We know, ‘ as the apostle says, ver. 22, that all mankind ‘ do groan under the afflictions, and pressures of ‘ this present world, sensible of its imperfections ‘ and vanity, and consequently must desire some- ‘ thing better. And although they may not know

‘ what

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' what that *better thing* is, yet the apostle knew
 ' it; and he speaks according to his own know-
 ' ledge, and not theirs. He affirms, of his
 ' own knowledge, what their expectations would
 ' issue in. Their *earnest waiting* was in fact,
 ' however they might be ignorant of it, a
 ' *waiting for the manifestation of the sons of God.*
 ' And he proves this [I would rather say, the
 ' *reasonableness* of it. See note (38)] ver. 20,
 ' 21; as supposing the Christians, to whom he
 ' wrote, might be ignorant of it: Which shews,
 ' that when he affirms, the *earnest desire* of man-
 ' kind after a release from the *sufferings* of this
 ' *vain* life, he speaks not of what *Heathens*, or
 ' *even Christians*, understood, or believed, to be
 ' true. Further, Dr. Whitby, upon the place,
 ' justly observes, that, in the sacred dialect, *desire*
 ' and *expectation* is ascribed to creatures in refer-
 ' ence to things they want, and which tend to
 ' their advantage, though they *explicitly* know
 ' nothing of them. Thus the *Messiah*, before
 ' he came, is called *the desire of all nations*,
 ' Hag. ii. 7.'

(40) *Now.*] The word, in the original, is
τε; which, I think, ought to be rendered *now*,
 and not *and*, as in our Bibles, and by most com-
 mentators. The apostle, as it appears to me,
 comes, in this verse, to apply the *argument* he had
 been pursuing to the case of *Christians*, for which
 he had brought it. As if he had said, "You see
 that even the *whole world* of mankind do *virtually*
 declare,

declare, by their groanings under the *sufferings* of this vain life to which they are subjected, that they desire, long after, and wait for, some *better state*: Now, this is the truth with respect to *us Christians* also. The all-wise God has so constituted things, that *even we likewise* groan under the various pressures of life, which is a *fact implicitly* signifying, or declaring, that we *wait for redemption*, not being as yet actually possessed of it."

(41) *Who have had the first-fruits of the Spirit.*] Perhaps, the apostle may intend, by the words, τὴν ἀρχὴν τοῦ πνεύματος, more than expositors commonly take into it. He certainly here alludes to the *Jewish* custom of offering the *first-fruits* of their increase; which oblation sanctified not only *these fruits*, but *all the rest*. And might he not, by this allusion, have it in view to lead us to think, that *these Christians* were not merely the *first* that had received the *gifts and graces of the spirit*; but that these gifts and graces, bestowed on them, were a *specimen, pledge, or earnest*, of what should be bestowed, in God's time, and way, upon the *rest of mankind*? If *these Christians* are thus looked upon as the *first fruits*, and the *whole race* of men as the *following harvest*, it will admirably suit the apostle's argument, and give a noble sense to his words. And there are other texts which seem to countenance this interpretation. The apostle James, in the 18th verse of the first chapter of his Epistle, says of *himself*, and the *Christians* he was writing to, "Of his own will begat he us with the

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“word of truth” [εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων] THAT *we might be a certain first-fruits of his creatures.* To what had God begotten these Christians? If we may answer in the words of the apostle Peter, second Epistle i. 3, 4, 5, it was, *to a lively hope.* Of what? “An inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, to be revealed in the last time.” And as they were thus begotten, THAT they might be the *first-fruits* [τῶν αὐτοῦ κτισμάτων] of God’s creatures, his rational creatures, mankind, I see not but *these creatures*, in relation to whom *these Christians* are called the *first-fruits*, must partake in the same common hope, so as finally to enjoy the thing hoped for. The allusion to the *Jewish first-fruits* naturally and obviously leads to this thought: Nor can it be so easily explained any other way. It may tend still further to strengthen this sense of the apostle’s allusion, if we attend to the thing meant, when *Christ* is called, 1 Cor. xv. 20, ἀπαρχὴ τῶν κεκοιμημένων, *the first-fruits of them slept.* Surely, the thing intended, by this mode of expression, is not that Christ was the *first* that was raised from the dead; but that he was the *first* that was raised as a *pledge, earnest, or assurance*, that mankind *universally* should be raised also. His *resurrection*, in analogy to the *first fruits* under the law, *consecrated the whole world of men*, and was designed, by God, as an intimation, that the *resurrection of all men* should as surely follow the *resurrection of Christ*, as the *whole harvest* followed

lowed the *first-fruits*. And this also is the true meaning of that style which is given to Christ, Col. i. 18—Rev. i. 5, *πρωτοτοκος εκ των νεκρων*, *the first-born from the dead*. So the common translation has it; and very justly, if by the *first-born* be meant, not *merely* the *first* that was raised from the dead; but the *chief*, the *head*, the *first in pre-eminence*, of *that family*, of *those children*, who shall live again after death; the *resurrection* of *Christ* being here considered as the *pledge* of their's. And this, by the way, may serve to lead us into the true sense of that controverted text, Col. i. 15, where the apostle, speaking of Christ, calls him *πρωτοτοκος πασης κτισεως*, *the first-born of every creature*, as it is rendered in our Bibles; and with propriety, if, by *every creature*, we understand every *rational* creature in this lower world; [This, as we have seen *note* (27) is the meaning of the phrase *πασα κτισις* in the New-Testament writings] and if, by *first-born*, we understand, not the *first* creature that was born; but the *first in pre-eminence*, the *chief* among mankind; the *eldest son*, with whom is the right of *primogeniture*; that glorious person whom God made the *first heir of all things*, and the *other children*, the *rest of the family*, heirs *through him*, or on *his account*, so heirs as that they shall *finally* come to possess the *inheritance* with him. The phrase, *πρωτοτοκος εν πολλοις αδελφοις*, in Rom. viii. 29, may properly be explained by this in Col. i. 15. The *many brethren* there, may mean the same thing with *every creature* here, that

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is, every *rational* creature, all mankind. For it is to be remembered, the *special reason* given, why Christ *became a partaker of flesh and blood*, is, as the author of the Epistle to the Hebrews expresses it, chapter ii. 14, “because the children were partakers thereof.” The *children*, that is, *every son and daughter of Adam*, the *whole human race*; for it was with a view to EVERY MAN, in order to his being qualified to give his life a *ransom* FOR EVERY MAN, that Christ was *made for a while inferior to the angels*, or, what means the same thing, became man, *partook of flesh and blood*, as in the 9th verse of this chapter. Upon the whole, it should appear highly probable, to say the least, that the apostle, by using the phrase, *the first-fruits of the Spirit*, with reference to the *gifts and graces* bestowed on the *first Christians*, intended an insinuation as though *these gifts and graces* would be bestowed on *mankind universally*; or that *these Christians* were, with relation to *all men*, what the *first-fruits* were, among the *Jews*, with reference to the following *whole harvest*.

OBSERVATIONS deduced from the foregoing TEXT, PARAPHRASE, and NOTES:

Upon a careful perusal of the above passage of scripture, with what has been offered in illustration of it, it is easy to observe,

That the *race of men*, mankind *universally*, are *the creature*, and the *whole creation*, the apostle is treating

treating of in this place. It may possibly seem harsh to an *English* reader to understand, by *the whole creation*, nothing more than *mankind*; and, being always used to interpret the phrase in a more *extended* sense, he may have a secret prejudice in his mind against this *restrained* one. But it is certain, the *Greek* phrase, *πᾶσα ἡ κτίσις*, has not the same force, in the New-Testament writings, with the *English* one, *the whole creation*. The idea obviously conveyed, and intended to be conveyed, is this, and only this, the whole *rational* creation, the *whole world of mankind*.

It is further observable, TWO GRAND THINGS are here spoken of, as referring to this *whole creation*, or *all mankind*, namely, their SUBJECTION TO VANITY, and their DELIVERANCE FROM IT.

On the one hand, it is affirmed of *the creature*, that is, of *mankind in general*, that they are *subjected to vanity*, that is, the imperfections and infelicities of a vain mortal life here on earth. And, it is worthy of special notice, their subjection to this vanity is said to have been fastened on them, not through any *default of their's*, not by *any wilful act of disobedience* they had been *personally* guilty of; but in virtue of a *divine constitution*, by God who was pleased thus to subject them. And why did he thus subject them? Not arbitrarily; not in a mere sovereign absolute way: But upon occasion of the *lapse of the one man Adam*, their common progenitor; as this same apostle had before, in the fifth chapter, particularly related. And here

I cannot but observe, and point out, the perfect analogy there is between his discourse in *this paragraph*, and *that* remarkable chapter. He speaks indeed the same thing, expresses the same sentiments, though in different words. What he *here* calls the *creature's subjection to vanity*, he *there* calls *all men's coming under condemnation; death's reigning over them; death's having passed upon them, whereupon they have all sinned*. And whereas he *here* says, the creature was subjected to vanity, *not wilfully*, not by *any sin of their's*; but through the *will of him who subjected them*: He *there* declares the same thing, only in a more full and explicit manner; ascribing this subjection of all men to *mortality*, or *vanity*, with the consequences thereof, not to their having *sinned after the similitude of Adam's transgression*; but to the *constitution of God*, occasioned by, and taking rise from, *the one man that sinned, the one offence of the one man Adam*. The general idea intended to be communicated both *there* and *here*, is evidently the same, so evidently that one can scarce help discerning the *identity* of sentiment.

On the other hand, it is as positively affirmed of *the creature*, or mankind in general, that they were not subjected to this vanity *finally*, and *for ever*, but in consequence of hope, not only that they should be *delivered from this unhappy subjection*, but be instated in *immortal glory as God's sons*. For so the words are, in the 20th and 21st verses; "who subjected the same in hope, *that*
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“the creature itself also,” *even this very creature, the self-same mankind,* “shall be delivered from the “bondage of corruption into the glorious liberty of “the children of God;” directly and plainly affirming, that mankind was not subjected to the infelicities of this present vain life as a *final condemnation*, but upon the foot of a *previous hope* that they should, in due time, be *delivered*, and with *advantage too*. For observe, what is the *object* of this hope? Not merely deliverance from the *bondage of corruption*, but an enlargement into the *glories of an immortal life*. And who are the *subjects* of it? Why, *the creature, the whole creation*, that is, mankind, the whole race of men. For, remark, *the very same creature, the self-same mankind*, who was subjected to vanity, was subjected to it IN HOPE. In hope of what? Not only of a *deliverance from this vanity*, but a deliverance from it that should be accompanied with an *immortality in glory and honour*.

The attentive reader will, upon this explanation, very easily perceive, that the OBJECT OF HOPE, in this passage, is precisely the same thing with the ABOUNDING GIFT AND GRACE THROUGH CHRIST, in the foregoing fifth chapter; and that *η κτίσις*, and *πασα η κτίσις*, *the creature*, and *the whole creation*, spoken of *here*, mean the same thing with *οι πολλοι*, and *παντες ανθρωποι*, *the many*, and *all men*, upon whom the ABOUNDING GIFT through Christ is *there* bestowed. And further, if, by deliverance from the *bondage of corruption* into the *glorious liberty of the children of God*, we understand *here*

deliverance from *such bondage* into *such freedom* as is mentioned in the paraphrase, the analogy will be still more observable, and may, in this respect, be seen pointed out in *note* (37). The truth is, one can scarce critically compare what the apostle says *here*, with what he has advanced in the foregoing fifth chapter, and be afterwards at a loss to determine, that he was pursuing the *same thought* in both these places. It is certain, if we interpret these places by *one another*, making them to signify *one* and the *same thing*, we shall give a very just and consistent sense to the apostle's words, and, I believe, the most natural and obvious one that can be pitched upon : Yea, this passage, in this point of view, will appear quite easy and intelligible ; and we shall have no reason to rank it, as some have done, among the *chief* of the *Pauline δυσωνοντα*, or *things hard to be understood*.

The sum of the matter is, the apostle, comparing his discourse *here*, with his discourse in the fifth chapter, from the 12th verse, is evidently speaking of the *whole human race*. And what he says of them is, that they are subjected to a *suffering* state ; that they were subjected to it, not on the account of *any sin*, or *sins*, they had been guilty of *previous* to this subjection, but by the *will of God*, taking rise from, and grounded on, the *sin* of *the one man Adam* ; and that he subjected them to this *suffering* condition, not as a *final condemnation*, but upon having *first* given them reason to *hope*, not only that they should be delivered from their
sufferings,

sufferings, but with ABOUNDING ADVANTAGE, by being *finally* made meet for, and then crowned with, *immortality* and *glory* as the sons of God. This is the plain natural sense of *this* passage of scripture, compared with the *other*; and it is the most consistent sense also, that which gives not only the strongest energy to the argument the apostle is upon, but the best connection between the several parts of his discourse.

I shall only add, that the apostle's way of arguing *here*, as also in the foregoing fifth chapter, is very unlike to *that* which is commonly to be met with in commentators, and other Christian writers. *They* GROUND the *suffering* state mankind are subjected to, on the *sin* which *they themselves* have been guilty of; representing the *whole human race* to have *sinned in*, and *fell with*, the one man Adam in his *first transgression*: And having *thus sinned* by his sinning, they suppose *they* have merited all this *unhappiness*, and that it is fit and proper they should *suffer* it, as being a just testimony of the displeasure of God against the *sin*, they *themselves* are chargeable with: Whereas the *apostle* speaks very differently upon the matter. He frees *mankind* from all *blame* on account of the *offence* of their *first father*; acknowledging indeed that this offence of his was the *occasion*, *ground*, or *reason*, of that subjection they are under to *vanity* and *mortality*, and the *unavoidable* appendages of them; but affirming, at the same time, that they were thus subjected to suffering, not *remedilessly*,
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but with an *intention of mercy*; and that their *sufferings* shall finally terminate in their *superabounding advantage*; yea, and that it was highly congruous to *reason* to conceive thus of the matter. And it is this thought only, so far as I am able to judge, that can reconcile the *unavoidable sufferings* of the race of men, as occasioned by, and taking rise from, the *lapse* of their common father *Adam*, with the perfections of God, particularly his infinitely perfect and unbounded benevolence. And this, as I imagine, will effectually do it. The grant of existence, in this point of light, appears, at the first glance, to be an unspeakable benefit, and what calls for the most grateful acknowledgments from all the sons of *Adam*, notwithstanding all the *sorrows*, and *trials*, they are subjected to, and must pass through; as they will end in their *reigning in happy life for ever*. But, upon any other view of the case, I see not, I freely confess, for my own part, that the *gift of existence*, all things considered, is a *valuable* one, or what we can *rationally* be thankful for. According to the common way of explaining the *fall of Adam*, there is most certainly just ground for complaint on account of the *disadvantageous* circumstances his *posterity*, by this means, have been subjected to: Nor is this ground for complaint in the least removed away by *the gift and grace through Christ*; for, with respect to the *greater part* of the human race by far, their case is as *remediless* as it would have been, had *no grace* been ever manifested

fested towards men in Jesus Christ: Nay, what is worse, their case, by means of Christ, is made, in the end, more *aggravatedly miserable*, though not less *remediless*: The reverse of all which is evidently the *great scope* of the apostle's reasoning in this eighth chapter of his Epistle, as well as in the foregoing *fifth*; which ought always to be read together, as they express the same sentiments, and mutually and clearly illustrate each other.

Another *text*, falling in with the general head we are upon, occurs in Col. i. 19, 20. "For it pleased the Father that in him should all fullness dwell. And (having made peace through the blood of his cross) by him to reconcile all things to himself, by him, I say, whether they be things in earth or things in heaven."

Castellio, and, from him, Mr. Pierce, and the *author* of the new edition of the New Testament in Greek with an English version, translate those words, in the 19th verse, *εν αυτω ευδοκησε παν το πληρωμα κατοικησαι*, thus, *it pleased the Father by him to inhabit all fullness*. It is of no importance, in the present argument, whether *this*, or the rendering in our *Bibles*, be adhered to: For which reason, waving all dispute upon so critical a point, I shall retain the version that is commonly received. The only thing then needful to be settled in ver. 19th, is, what the apostle means by the phrase, *παν το πληρωμα*, *all fullness*. And he plainly means by it, as I conceive, *such a fullness of gifts and grace*, as shall be *sufficient*, and *effectual*, to repair the damage
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of the *lapse*, and *all* that has been *consequent* upon it, with *abounding advantage*, even to *all mankind*. I shall set this matter in as clear and strong a light as I am able. In order whereto let it be carefully observed,

The apostle *Paul*, speaking of *Christ*, says, in the *second chapter* of this *epistle*, the 9th verse, “in him dwelleth all the fullness of the Godhead *“bodily.”* By this *fullness of the Godhead* we are to understand, not that *absolute fullness of all perfection* which belongs to the *Deity*, but that *fullness of gifts and grace*, which the *Godhead* intends by him to impart to *others*. See this verse illustrated by Mr. *Pierce*, as I think, beyond all reasonable dispute. Agreeably, when it is said, that *the fullness of the Godhead dwelleth in Christ bodily*, the meaning is, that he is *really and truly* possessed [See this same expositor on the word *σωματικως*] of *all the transient fullness of God*, or, as the same thought may be expressed in other words, that he is the glorious person in whom God has *really lodged*, and through whom he will actually communicate *all that fullness* wherewith he intends this *lapsed world* shall be *filled*, in order to its *restoration*. In conformity to this sense of the word *fullness*, it is said, in the immediately following verse, *και εστε εν αυτω πεπληρωμενοι*, not, *and ye are compleat in him*, but, *and ye are filled by him*. In like manner, it is observed of *Christ*, not only that he was “full [*πληρης*] of “*grace and truth*,” but that [*εκ του πληρωματος αυτου*] “of his fullness we have all received, and
“grace

“ grace for grace,” John i. 14, 16. And it is with reference to this same *fullness* that has been lodged in Christ, to be imparted by him to the *race of lapsed man*, that we read of “ the fullness of him who filleth all in all,” Eph. i. 23. Mr. Pierce, in contradiction to Mr. Locke, and most interpreters, understands these words, *who filleth all in all*, not of Christ, but of God the Father. He says, in his note upon Col. i. 19, ‘ Considering the lofty terms wherein he [the apostle] had just before spoken of God the Father, deriving all things from him that were even in Christ himself, and comparing this expression with what he says of the Father, Eph. iv. 6, “ One God and father of all, who is above all, and in you all,” and with 1 Cor. xii. 6, “ It is the same God who worketh all in all :” I say, considering these things, I am much rather inclined to understand the Father to be meant by him that filleth all in all.’ But surely this accurate expositor did not duly consider, though the Father is above all, in all, the Father of all, and worketh all in all; yet that he does nothing by himself immediately, but all through and by the intervening agency of his Son Jesus Christ. For all the transient fullness of the Godhead dwelleth in him, and was made to dwell in him for this very purpose, that it might by him be communicated to the lapsed creation. And, in truth, Christ, having this fullness lodged in him, ascended up far above all heavens [*ἵνα πληρωσεν τὰ πάντα*] THAT HE MIGHT FILL ALL THINGS, as the apostle expressly affirms, Eph.

Eph. iv. 10. And as the *filling all things*, that is, in the *lapsed world*, that they might be *restored*, was the FINAL CAUSE of the *ascension* of Christ up to heaven, *all things* must accordingly be *filled in fact*, by him, sooner or later. The apostle therefore observes, in the following verses, not only that he had imparted *gifts*, in prosecution of this *end* of his exaltation ; but that, in order to the full accomplishment of it, he would go on to impart them, “ TILL WE ALL COME to the unity of the “ faith, unto a perfect man, unto the measure of “ the stature of the fullness of Christ.” [Read what is further said upon this matter, under Eph. i. 9, 10.] And it was, as I suppose, with a direct view to Christ’s thus *filling all things*, that the apostle speaks of him, in the words we are now considering, as that *glorious person in whom it has pleased the Father that all communicable fullness should dwell*. I need not say, that this interpretation gives the phrase, *all fullness*, a very emphatical, and most gloriously significant meaning. And I am the rather satisfied, that this is its true meaning, as it so admirably agrees with the following verse ; in which the apostle goes on to speak of the *Father’s reconciling all things to himself by Jesus Christ, whether they be things in earth, or things in heaven*.

This verse has been vastly puzzling to expositors. Scarce a text in all the Bible has more exercised their talents, or given occasion for greater variety in their sentiments. Grotius interprets it one way, Dr. Hammond another,

Dr. Whitby another, Mr. Locke another, Mr. Pierce another. Dr. Taylor, speaking of this text, plainly says, [in his book on Romans, page 282], 'that he does not understand it.' And, so far as I can judge, it is really inexplicable upon the common schemes of divinity; but yet obviously capable of an easy, and yet noble and sublime sense, if understood conformably to the sense we have given of the preceding words.

The idea I have of it, without troubling myself, or the reader, with what others have said upon it, is plainly this. By *the things in earth*, and *the things in heaven*, I understand this whole lower creation, both *animate* and *inanimate*, both *men* and *things*, whether in the *earth* or the *aerial heaven* that surrounds it. By *God's reconciling these things to himself*, I understand *his changing them back again to their former or original state*. And whereas he is said to *reconcile* or *change the state* of these things by *Jesus Christ*, *having made peace by the blood of his cross*; I suppose the thought intended to be conveyed is, that Christ, having, by *his death on the cross*, laid a just foundation for *peace with God*, is the glorious person, by whom, as the prime minister of God, *this change* was brought into effect. As if the apostle had said, to sum up the meaning of these verses in the following paraphrase, "It pleased the Father, that all *communicable fullness* should be lodged in his Son *Jesus Christ*, and by him, as his *great agent*, (having prepared the way for it by his blood shed on

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on the cross) to *change back again all things to himself*; I say, by him it pleased the Father to *change the state* of this lower world, of the men and the things of it, whether they be on the earth, or in the heaven that encompasses it."

In support of this interpretation it is scarce needful to say, that *βραβος* may signify the *aerial heaven*, the heaven that surrounds this earth, since we so frequently read of the *rain of heaven*; of the *clouds of heaven*; of the *fowls of heaven*; of the *heaven as covered with blackness*, as *cloathed with darkness*, and the like. It will be of more importance to go on, and show, that the word *καταλλάσσω*, a derivative from *αλλος*, and a compound of *κατα* and *αλλάσσω*, properly signifies to *re-change*, or *bring back again to some former state*. Thus it is used in 1 Cor. vii. 10, 11. "Unto the married I command, yet not I, but the Lord, that the wife be not separated [*χωρισθηναι*] from her husband: But if she be already separated [*εαν δε και χωρισθη*], let her remain unmarried, or let her be reconciled [*καταλλαγητω*] to her husband;" that is, let her *be rechanged, return back to her former state of living with him*. In all other places in the New Testament, this word is used with reference to the great affair of *salvation by Jesus Christ*; but still, it has the same general sense, at least one that obviously coincides with it. This is its meaning here. And we shall the more readily perceive it to be so, if we call to mind,

That a *change*, by means of the *offence of the*
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one man Adam, and the condemnatory sentence of God taking rise therefrom, was introduced, not only in the *state of all his posterity*, but of *all things else* in this lower creation, that is, in the *things of the earth, and the things in the heaven* that surround it, as it is here expressed. It was indeed by *this change* of the *earth and heaven* from their *original state*, that they became fitted to be the *occasion* of that *vanity, sorrow, and death*, to which it pleased God to subject the *whole human kind*. It is true, the *earth* only is mentioned, in the third chapter of Genesis, as that which was *curled for man's sake*, that is, *changed* from its *original state*, that it might be adapted to be an *occasion* of sorrow and death to the *race of lapsed man*: But the *earth* here is to be understood as meaning the *whole lower world*, not only the *earth itself*, but the *heaven* that environs it. Accordingly, when it is said, "It has pleased God to reconcile all things "to himself, the things in earth, and the things in "heaven;" the obvious meaning is, that he has *re-changed their state, brought them back to that they were originally in*. And having done this, he will take effectual care to accomplish the design of his mercy herein. And this interpretation of the words wonderfully coincides with what the scripture elsewhere says with reference to *all things*, understanding hereby the *inanimate world*, and *mankind* the principal inhabitants of it. We shall be a little particular in the illustration of this important point.

This is the *sense* of scripture with respect to *all*
K *things*

things in the inanimate world. Hence those words of our Saviour, Matt. xix. 28, "Ye which have followed me, *even ye*, IN THE REGENERATION, shall sit upon twelve thrones—" The word παλιγγενεσία, here translated *regeneration*, is the very word that is used (as Dr. Burnet observes) both by the Greek philosophers, and the Greek christian fathers, for the RENOVATION OF THE WORLD. And doubtless the *new form of existence* that is to be given to *all things*, their being, as it were, *born again to another and better state*, is what our Saviour has here in view. Hence also those words of the apostle Peter, Acts iii. 21, ἀχρι χρόνων ἀποκαταστάσις παντων, *until the times of the RESTITUTION OF ALL THINGS.* And this same apostle says, 2 Pet. iii. 13. "According to his promise we look for NEW HEAVENS, and a NEW EARTH;" probably alluding to those words of the prophet, Isa. lxv. 17, "Behold, I create NEW HEAVENS, and a NEW EARTH; and the former shall not be remembered, nor come to mind." And the apostle John points our view to the time when "there shall be NO MORE CURSE," Rev. xxii. 3; when the "OLD HEAVENS and EARTH shall FLEE AWAY," chap. xx. 2; when there shall be "a NEW HEAVEN, and a NEW EARTH, for that the FIRST HEAVEN, and the FIRST EARTH are PASSED AWAY," chap. xxi. 1: Upon which, *he that sitteth on the throne* is introduced, saying, as in the 5th verse, Ἰδου, καινα πάντα ποιῶ, BEHOLD, I MAKE ALL THINGS NEW. Thus *the things in earth*, and *the things in heaven*, meaning hereby the *inanimate parts of this lower world*, are reconciled

to God: And they may, with as much propriety, be said to be so, as they are said to have been *curst by him*. Their state was *changed* by means of the *curse*, occasioned through the *lapse* of the one man *Adam*; and they are *changed back again* to their former or original state. This lower world now is, and has been, all along, from the days of *Adam*, in the *unhappy state* [unhappy, I mean, with respect to us men] it was *changed to* by reason of the *fall*: But the time is coming when it shall be *changed into another state*, that is, be erected into a NEW WORLD, a NEW HEAVEN and a NEW EARTH. And because this certainly WILL BE, yea, NOW is in the PURPOSE of God, it is spoken of in this place, as though it *actually was*. So it is said of Christ, Heb. ii. 8, "Thou hast put all "things in subjection under his feet:" Not that this is, at present, the real truth of *fact*; for, as it is added, in the latter clause of this same verse, "we see not "YET all things put under him:" But they certainly SHALL BE; and that which certainly SHALL BE is spoken of, for that reason, as though it ACTUALLY WAS.

This also is the sense of scripture with reference to *mankind*, the principal inhabitants of this lower world. It speaks of God, in other places besides this we are considering, as having *reconciled them to himself*, that is, *rechanged*, brought them back to their former or original state. By the *lapse* of their first father *Adam*, their state was *changed*, that is to say, they came into being under quite different

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circumstances from what they would otherwise have done, under the *condemnatory sentence* of God, and in such a state, in one word, as that it was impossible they should be saved. But by *Christ* their *state was changed*, they were absolutely brought back to the condition they would have been in had it not been for the *lapse*; what I mean is, that they were ABSOLUTELY and UNCONDITIONALLY put into *salvable circumstances*, notwithstanding the *condemnation through the lapse*, and all that could be consequent upon it. And it is upon this foundation, and this only, that they are become capable of a future immortality; and that a scheme has been erected, under the ministration of *Jesus Christ*, in the final issue of which they shall all, notwithstanding the *lapse*, and what has followed upon it, *reign in life as righteous persons*. All the passages, in the New Testament, where the words *reconciliation, reconcile, reconciled*, are used, with reference to the affair of *salvation*, admirably coincide with this sentiment. We shall briefly consider them all, so far as is necessary to illustrate the present point.

The first we have in Rom. v. 10. "For if, "when we were enemies, we were reconciled to "God by the death of his Son; MUCH MORE being "reconciled we shall be saved by his life." The words, *while we were enemies*, point out the state mankind were changed to, in consequence of the *lapse* through the one man *Adam*. While mankind were thus *enemies*, in the view of God, they were re-

conciled to him, that is, *changed in their state*, so changed as to be *absolutely put into a salvable condition*, the condition they *would have been in* had it not been for the *lapse*. And as this *change of state* was effected by the *Son of God's death for them*, and this while they were *enemies*, and as such in a *state of condemnation*, the apostle therefore argues in that most strong and conclusive manner, "MUCH MORE being reconciled we shall be saved by his life." As if he had said, "Forasmuch as God, while mankind were in the unhappy state of *enemies*, and *under condemnation*, was pleased FREELY and ABSOLUTELY to *rechange their state*, putting them into a *salvable condition*, and in no less astonishing a way than *by the death of his own Son*; MUCH MORE will he, now that he has *raised* his Son from death to *live* at his own right hand, clothed with all power in heaven and earth, *finally* accomplish their *actual and eternal salvation*."

The word *reconciliation* is again [in the *original*] used in the next verse; where the apostle, in the name of believers, says, "By whom [that is, "Jesus Christ] we have now received the *reconciliation*," that is, [See note (1) where this text is particularly considered] the *change of state* spoken of, and argued from, in the preceding verse.

It may be worthy of special notice here, the apostle having, in *this* and the *preceding verse*, spoken of the affair of *mankind's reconciliation*, or *rechange of state by Jesus Christ*, goes on, in the

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following ones, to lead us into a just and full idea of this whole matter. He tells us, in the 12th verse, not only that mankind were *changed from their original state*, but acquaints us with the way and means by which this was brought about, namely, the *lapse of the one man Adam*. And lest any should mistake his meaning, and argue, from his having used the words *καταλλάσσω*, and *καταλλαγή*, in the 10th and 11th verses, that Christ had *re-changed their state* ONLY SO FAR as to put them into the like *salvable condition they would have been in*, had it not been for the *lapse*, and the *condemnation through it*; he immediately, before he has finished one sentence, goes off into a *parenthesis* to guard against any such thought, shewing that the *gift through Christ* EXTENDED FAR BEYOND THIS, changing them into a *better* than their *original state*; a state that would certainly, in the final operation of the scheme of God, as in prosecution by his Son Jesus Christ, issue in their *actually reigning in life for ever*, being previously changed into a *meetness* for it. This the reader should particularly keep in view; and he will then see, that the *reconciliation*, here treated of, is *such a change of state*, with respect to even *all mankind*, as virtually includes in it their *final salvation*. It is, in one word, a restoration to *their first state*, with all the ABOUNDING ADVANTAGE described in the 15th, 16th, and 17th verses.

The next place that mentions *reconciliation* is Rom. xi. 15; where the apostle, speaking of the
rejection

rejection of the Jews, says, "If the casting away of
"them be [*καταλλαγή του κόσμου*] the reconciliation
"of the world—"; that is, a *mean* to promote *such*
a change in their tempers and manners as should
make them *meet for*, and *interest them in*, an *actual*
right to eternal life. Let it be remarked here,
though the *world, mankind universally*, were so
changed in their state by the *death of Christ*, as that
they were in a *salvable condition*, notwithstanding
the *lapse*, yet it was necessary they should be *mo-*
rally fit for salvation before it could *actually* be
bestowed on them; and the *gospel-dispensation* was
the *grand mean* the wisdom of God had contrived
to this end. Now the *rejection of the Jews* was an
occurrence fitted to *extend the gospel-dispensation*, and
in this way to promote the *reconciliation of the*
world, that is, *their change of state*, in point of *meet-*
ness for, and an *actual interest in*, the *salvation of*
heaven. The word *reconciliation*, in this text, has,
as I imagine, a meaning somewhat different from
the *same word*, or the word *reconciled*, in the
texts before mentioned. There is indeed, in the
sense of the apostle Paul, a *double reconciliation*, as
well as *justification*. The *one* means *that change of*
state all men ABSOLUTELY are brought into by the
death of Christ; and is opposed to the *condemna-*
tion through the *lapse* of the one man *Adam*. The
other is that *change of state* which is connected with
an *actual meetness for*, and *present interest in*, eternal
life. The *latter*, I suppose, is spoken of in this

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text: Though it ought to be remembered, the former is connected, in the scheme of God, with the latter; and will finally issue in it, as the apostle has abundantly explained this matter, Rom. v. 12, and onwards; which has been taken notice of already.

The words *reconciliation, reconciled, reconciling*, are all used, and repeated, and so as to confirm what I just now observed of a *double reconciliation*, in 2 Cor. v. 18, 19, 20. "And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation. *As* (because (42) God
" was

(42) *As, because.*] So, I think, *ως οτι* ought to be rendered, and not, *to wit, that*, as in our Bibles. If the particle *ως* ever means *to wit*, it is in some rare instances, where the sense cannot otherwise be made out; which is far from being the case here. The sense is rather hurt, than helped, by this translation of the word. It is true, those words, in the beginning of this 19th verse, *that God was reconciling the world to himself*, may be connected with the *ministry of reconciliation*, spoken of in the foregoing 18th verse, and considered as *explanatory* to it: And in this way there may be a propriety in rendering *ως* *to wit*. But then the difficulty will be to point out the coherence of the words that immediately follow, *and hath committed unto us the word of reconciliation*. Whereas, if we connect this *ως* with *υπερ Χριστου ουκ προσβουμεν*, in the 20th verse, making the words from *οτι*, in the 19th, a *parenthesis*, and translating *ως* *as*, and *οτι* *because*, there will not only be good sense, but a noble elegance, in the apostle's discourse. According to this construction, the 19th verse will
be

“ was in Christ, reconciling the world unto himself,
“ not imputing their trespasses to them, and hath
“ committed unto us the ministry of reconcili-
“ ation) in the stead of Christ we do therefore
“ come to you with an embassy; as though God
“ did beseech you by us, we pray you, in Christ’s
“ stead, be ye reconciled to God.” Here it is de-
clared, that God *hath reconciled us to himself by*
Jesus Christ; the meaning of which is, that he has
by the *death* of his Son *changed the state of man-*
kind, putting them *absolutely* into a *salvable* condi-
tion. In consequence of this, having thus *changed*
their state, he has *given unto us* [apostles] *the mini-*
stry of reconciliation; that is, the office or service
of acquainting the world that they are absolutely
changed from the state of *condemnation* they were
in, through the lapse, into a *salvable one* through
Jesus Christ; and to prevail upon them to make
a wise and good use of this *change of state*, that
it may issue in that *moral internal change*, which
would make them *meet for*, and actually *inte-*
rest them in, the *immortality* and *glory* that is
opened to view in the gospel. And because
God was in Christ reconciling the world unto him-
self, that is, had erected the *gospel dispensation*,
as a wise and powerful *mean*, under *him*, for ef-

be a reason, and a very good one, of the strong and pathetic
language in the 20th verse; and the *we*, in the 19th verse,
will answer to the other *we* in the 20th, so as to make out a
very beautiful climax, as in the above translation,

fecting

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fecting such a *moral change* in them, as would *prepare* them for, and *actually* interest them in, *that immortal life* they had been *absolutely changed* into a capacity of attaining to; and because *he* had deposited in his apostles this *word of reconciliation*, this *gospel-mean* of thus *changing* men into a *meetness* for a glorious immortality, *they* are here brought in as *beseeking* men, in the strongest and most pathetic language, *to be reconciled to God*, that is, to suffer themselves, in a *willing way*, as *moral agents*, to have this important *change* wrought in them. It appears to me absolutely necessary to understand the words *reconciliation*, *reconciled*, *reconciling*, in this passage, in this latitude of sense, in order to make out an intelligible and consistent meaning. And taken thus, they obviously afford such an one. If mankind have been really *so changed* in their state, by the *death* of *Christ*, as that they are *now* in a *salvable* condition, a just foundation is laid for the erection of a *dispensation*, with proper *ministers*, in order to *change* them in a *moral way*, which is the only suitable one, into an *actual meetness* for *salvation*: Nor could it have been erected upon any other foundation. In vain would it be for God to erect such a *dispensation* as the *gospel* one is, furnished with all desirable *means* and *motives* to *change* men into a *meetness* for *salvation*, if they were not *first changed* from that state of *condemnation* they were in through the *lapse*. And, unless this be supposed, vain would it be also in apostles, or prophets, or pastors, or teachers,

to

to "beseech men, as in Christ's stead, to be reconciled to God," to be *willingly changed* into the dispositions of virtue. The *gospel-ministry*, and indeed all its *means, advantages, and motives*, are to be considered as a *superstructure* upon that *absolute change of state* which mankind have been brought into by the death of Christ. And this *absolute change*, as it has been argued from, and explained at large by the apostle *Paul* in his fifth chapter to the Romans, it is to be remembered, will *finally* issue in that *moral one* which will prepare them to *reign in life as righteous persons*. This, it is true, may fail of being the effect, by any of the *means* that will be used under the *present* dispensation of the kingdom of God; but **OTHER MEANS**, in **STILL FUTURE DISPENSATIONS**, will be used, and such too as shall **FINALLY PROVE EFFECTUAL**; as we may see afterwards.

Another text that speaks of the affair of reconciliation, is Eph. ii. 16. "And that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby:" The meaning of which words, and of the whole context they are related to, is, that God, having by the death of Christ *rechanged the state of all mankind*, had, in consequence of this, and as a wise *mean* to accomplish his merciful intention herein, taken away the *distinction* he had formerly made between *Jews and Gentiles*; erecting a *dispensation*, with his own Son at its head, under which they should be no more *twain*, but *one body*, or political community.

nity. The *breaking down the partition-wall* between Jew and Gentile is not the thing *ultimately* meant by the *reconciliation* treated of in this *chapter*. This is rather to be considered as a *mean*, in the scheme and government of God, in order to carry into effect his *grand design* of mercy in having *rechanged the state of all mankind by his Son's death*. It would convey, comparatively, but a poor lean idea of the scheme of God, to understand the apostle in any lower sense.

These now are all the texts in which we meet with the words *reconciliation, reconcile, reconciled*, except one, which I shall have occasion to mention presently. And though they do not, in every place, mean precisely the same thing; yet they are always *connected with, and grounded on*, that RECHANGE OF STATE COMMON TO ALL MANKIND, with reference to which the apostle Paul has taught us to argue, MUCH MORE IF WE ARE THUS CHANGED SHALL WE FINALLY BE SAVED BY CHRIST: Declaring, at the same time, that the PECULIAR ADVANTAGE of this *rechange of state* lies in this, that it has placed us in *better circumstances* than we should have been in had it not been for the *lapse*; for that it will certainly terminate, in the final operation of the scheme of God, in our *reigning in life for ever as righteous persons*.

I shall only add, the context that follows the passage we have been thus long illustrating very much favours the sense we have given it. For the

the apostle having said, "It pleased the Father, by
"Jesus Christ, to reconcile all things to himself,"
immediately subjoins, applying himself to the *Gentile*
converts, "and you that were some time alienat-
"ed, and enemies in your mind by wicked works,
"yet now hath he reconciled, in the body of his
"flesh through death, to present you holy, and un-
"blamable, and unreprouable in his sight; if ye
"continue in the faith, grounded and settled, and
"be not moved away from the hope of the gospel,
"which ye have heard."—As if he had said, "You
Christian Gentiles, to whom I am writing, are an
evidence of the truth of what I just now observ-
ed, namely, that it hath *pleased the Father by Jesus*
Christ to reconcile all things to himself; for though
you were ONCE [*ποτε*] seemingly left of God, be-
ing estranged from his church, [*aliens from the*
commonwealth of Israel, as it is expressed, Eph. ii.
12.] and enemies to him in your mind by wick-
ed works; yet now, in these *gospel-days*, hath he
placed you equally with the *Jews* under the power-
ful *method of reconciliation* his wisdom hath con-
trived, and goodends erected, through the death of
the fleshly body of Christ, in order to your hav-
ing that *moral change* effected in you which shall
make you *holy, unblamable, and unreprouable* in his
sight: And this will be the effect of your being
placed under the *gospel means of reconciliation*;
if ye continue in faith, grounded and settled, and
be not moved away from the hope of the gospel
which ye have heard." The apostle goes on to
say,

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say, that the *gospel*, which these *Colossians* had heard, had, in consequence of God's pleasure to *reconcile all things*, been preached to *every creature under heaven*. He then speaks of himself as a *minister of this gospel*, and as *made a minister of it to fulfil the word of God, even the mystery that had been hid from ages and generations*. What *mystery* was this? Expositors commonly understand by it the purpose of God to admit the *Gentiles into his visible kingdom*. But surely, it ought to be interpreted in an higher and more significant sense. In one word, this *secret* to former ages, was the purpose of God to *rechange the state of the whole world* by the death of his Son *Jesus Christ*, in the sense that has been explained. Accordingly, this is the *secret* which has now, in the *gospel-days*, been made manifest. For in execution of the *pleasure of God to reconcile all things*, the distinction between *Jew* and *Gentile* has been taken away, and *Christ the hope of glory* preached equally to ALL MEN : So speaks the apostle, ver. 28, " Whom
" we preach, warning EVERY MAN, and teaching
" EVERY MAN, that we may present EVERY MAN,
" perfect in Christ Jesus." We shall have occasion more fully to *explain* and *confirm* these things under the next scripture passage pertinent to the *general proposition* we are upon ; to which I accordingly now proceed.

It is in Eph. i. 9, 10, " Having made known
" unto us the mystery of his will, according to his
" good pleasure, which he hath purposed in him-
" self,

“self, that, in the dispensation of the fullness of
“times, he might gather together in one all things
“in Christ, both which are in heaven, and which
“are on earth, even in him.” The same thing is
meant *here*, by the *things in heaven and on the
earth*, that is intended by them in the *foregoing
text*. So that we need not be at any loss to know
their meaning in *this place*, if we have interpreted
them right in *that*. And what is *there* called
God’s *reconciling these things to himself*, is here
spoken of as *his gathering them together in one*:
So the words, *ανακεφαλαιωσασθαι τα παντα*, are
translated in our bibles. In order to a clear under-
standing of the thing meant by the apostle, it may
be proper to say,

Κεφαλαιον, from whence *ανακεφαλαιωσασθαι* is de-
rived, is that sum of any thing which is the re-
sult of several particulars united. In figures,
κεφαλαιον is the *sum* arising from several numbers
collected into one. In money-matters, it is that
sum which is made up of several parcels. Hence
those words, in Acts xxii. 28, “with a great sum
“[πολλου κεφαλαιου] obtained I this freedom.” In a
discourse, it is a *summary* representation of things.
Hence Heb. viii. 1. “Now, of the things which we
“have spoken, this is [*κεφαλαιον*] *the sum*.” Accord-
ingly, the compound verb, *ανακεφαλαιω* [*summa-
tim repeto, in summam redigo*] signifies to *speaking
summarily, to reduce that which was before in parti-
culars into one whole*. So, when the apostle Paul
had enumerated the several duties we owe to our
neighbour,

neighbour, he says, Rom. xiii. 9. "if there be any
 "other, [*ανακεφαλαιουται εν τω*] it is summarily
 "comprehended in this, Thou shalt love thy neigh-
 "bour as thy self." In like manner, when sheep,
 in a scattered state, are collected into one flock,
 it may properly be said, *ανακεφαλαιουνται*. So
 when soldiers, that were dispersed from each
 other, are reduced into one troop, it may aptly
 be expressed by saying, *ανακεφαλαιουνται*. And, in
 the same general sense, this word may, with as
 much propriety, be used with respect to *all things*
in heaven and on earth. By means of the lapse,
 and what has been consequent thereupon, *these*
things were got into a broken, disjointed, dis-
 orderly state; and the good pleasure of God to
 reduce them from their present separated disorderly
 state, into one duly-subjected and well subordinated
 whole, may very fitly be signified by the phrase,
ανακεφαλαιωσασθαι τα παντα. And this I take to
 be the thing intended here. The thought the
 apostle would convey is the same with that in
 Col. i. 20. He uses indeed another word, but of
 like general meaning. For they both equally
 import, that *the things in heaven and earth* shall
 be reduced to another state than that they were in
 through the lapse; which is the main thing in view
 in both texts.

Some, I am sensible, chuse to fetch the meaning
 of the words, *ανακεφαλαιωσασθαι τα παντα εν Χριστω*,
 from those in the 22d verse, *και αυτον εδωκε κεφαλην*
υπερ παντα τη εκκλησια, and gave him to be head
 over

over all things to the church; explaining them both (43) by that passage of our Saviour, Matt. xxviii. 18, where, speaking of himself, he says, *εδοθη μοι πασα εξουσια εν ουρανῳ και επι γης*, *all power in heaven and earth is given to me*. But should it be allowed, that the apostle has reference here to the *headship of Christ over all things*, it is evident, he is to be understood, not merely of the power as committed to him, but as exerted by him in reducing all things to their former state of subjection. By the lapse, and in consequence of it, all things were, as it were, unheaded, not knowing their place and subordination, not moving in that order

(43) *Raphelius*, in his note upon the words, *ἀνακεφαλαιῶσασθαι τα πάντα εν Χριστῳ*, says, ‘Idem hoc est cum eo, quod paulò post sequitur, v. 22, *αὐτον ἰδῶκει κεφαλῇ ὑπὲρ πάντα τὴ ἐκκλησίαν*. Cujus utriusque loci interpretationem petendam arbitror ex Christi verbis, Matt. xxviii. 18, *Εδοθη μοι πασα εξουσια εν ουρανῳ και επι γης*. Equidem hoc ipsum verbum in Xenophonte me legere non memini, cognatum tamen inveni, et quod ejusdem planè est significationis, *συγκεφαλαιουσθαι*.” He goes on to illustrate this sense from several passages in Xenophon and Polybius. *Vid.* *Raphel. Annot. Philolog.* vol. ii. pag. 463, 464. *Wolffius*, having mentioned this sense of *Raphelius*, and his illustration of it from the use of the word *συγκεφαλαιουσθαι*, goes on, and says, ‘Neque mirum cuiquam videri debet, quod apostolus non verbo *συγκεφαλαιωσασθαι*, sed *ἀνακεφαλαιωσασθαι*, utatur; cum posterius illud aptius sit ad indicandum, per Christum affectum esse, ut, quæ ab hominibus facta erat discessio, tolleretur, et idem ad unum caput revocarentur.’ *Vid.* *Wolf. Cur. Philolog.* in loc.

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they

they might otherwise have done (44). In this state of *all things*, it was the good pleasure of God to *re-head them in Christ*; giving him power to *reduce them* under due subjection to himself, and subordination to each other. In either way of interpreting the words *ανακεφαλαιωσασθαι τα παντα*, the sense will amount to much the same, and express the very thought that was proposed to be communicated by the phrase, in Col. i. 20, *αποκαταλλαξαι τα παντα*.

This text and *that* do yet further harmonise with each other. For as it is said *there*, so it is declared *here*, that all these things in heaven and earth shall be reduced, from the state they were in by means of the *lapse*, into a well-subjected and subordinated whole, BY CHRIST: So *εν τω Χριστω* ought, as I think, to be rendered, and not *in Christ*, as in our Bibles. And the same may be said of the *εν αυτω*; it ought to be rendered, not *in him*, but *by him*, that is, Christ. The idea the apostle would suggest is evidently this, that *Jesus Christ* is the person, that glorious agent, whom God would employ in effecting this *reduction*, or *reconciliation*. This is put beyond all doubt in Col. i. 20, for *there* the words are *δι αυτου*, *by him*, that is, Christ: Nay, the apostle, that he might express himself in

(44) It is accordingly observable, they are represented, in chap. ii. ver. 2. of this Epistle, as in a state of *disobedience* to God's authority, and of *subjection to a foreign head*, an *usurping power*; *the prince of the power of the air*.

an emphatically strong manner, upon this point, repeats the words; I say, δι' αὐτοῦ. And as ἐν αὐτῷ, in this text, is brought in, by way of repetition, after it had been said ἐν τῷ Χριστῷ, it should seem past all dispute, that it ought to be construed by him, that is, Christ; as the δι' αὐτοῦ must be in the parallel one.

It may be still worthy of notice, this reduction of all things is spoken of, as what it is the good pleasure of God to accomplish, εἰς οἰκονομίαν τοῦ πληρωματος τῶν καιρῶν, *in the dispensation of the fullness of times*; that is, in the *times* that are under the administration of Jesus Christ: For, as this same apostle observes, Gal. iv. 4, "God sent forth his Son, ὅτε ἦλθε τὸ πλῆρωμα τοῦ χρόνου, when the fullness of the time was come." The same general period is meant in both these texts, viz. *the time when God's kingdom is in the hands, or under the administration of Jesus Christ.* And it is called *the fullness of the time, or times*, because it did not come on till the *times* introductory to it, in the appointment of God, were *fully run out, compleated, or filled up* (45). Only let it be particularly regarded here,
this

(45) It is a just observation of Raphellius, 'Tunc plenitudo temporis venisse dicitur, quandò extremam, quod præfinitum erat, spatium ejus exactum est. Ita plenitudo vitæ vocatur, cum quis octogessimum ætatis annum attingit, quod nunc est longissimum tempus homini ad vivendum præfinitum, apud Herodotum, lib. iii. pag. 192.' Æthiopum rex legatos Persarum interrogabat, Χρόνον οὐκ ὅσον μακροτάτον ἀνὴρ Περσῆς ζῶει; Quod longissimum tempus a viro Perso viveretur?

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this time of Christ's administration ought not to be confined, as most divines do confine it, to this *present state*; but is to be carried into the *resurrection-world*, and continued there till the coming on of *that period*, when the *Son shall deliver up the mediatory kingdom to the Father*; for, in all this time, he will go on prosecuting the grand purpose of God to *reduce all things to one well-subjected whole*: Nor will he deliver up his *trust*, as *head* of the mediatory kingdom of God, till he has fully carried this purpose of God into *effect*; as we shall have occasion particularly and largely to show afterwards.

Upon the whole, the just import of *this scripture* may, I think, be properly expressed in the following paraphrase, "The thing which God purposed in himself, according to his own good pleasure, and which would have remained a *SECRET* in his own breast, but that he hath made it known to us, is, that he will *reduce all things*, both *in the aerial heavens*, and *on the earth*, from their present disjointed irregular state, into one uniform, well-subjected, and duly-subordinated whole; and that he will do this, not by himself *immediately*, but by the

Illi respondebant, Ογδωκοντα ετια ζωης πληρωμα ανδρι μακροταται προκεισθαι, Perfectissimum diu vivendi spatium homini proponi octoginta annos. Quare nec hic Hebraismus ullus est, ad quem hoc loquendi genus Beza refert. Usurpatur et nomen πληρωσις, de pleno tempore, lib. iii. pag. 214. Ο Μαγος βασιλευσ μηνας επτα τους επιλοιπους Καμβυση εις τα οκτα ετια της πληρωσις, Magus regnavit menses septem, qui reliqui erant ad implendum octavum annum regni Cambyfis. Vid. Raphel. Annot. Philolog. vol. ii. pag. 445, 446.

agency

agency of his Son Jesus Christ, and in the period of his mediatory administration, which commenced when the times preparatory to it were fully compleated, or filled up, and will last till his delivery of the kingdom to the Father, when God shall be all in all."

It will be an additional confirmation of the above sense of this scripture, if we go on, and show its analogy with the following context, and indeed this whole Epistle. Be pleased then to observe,

The apostle, in these verses, having spoken of the purpose of God to reduce all things by Christ into one well-subjected whole, immediately subjoins, in proof that he was really prosecuting such a grand scheme, the following words, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ: In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

As if he had said, "In him we Gentiles, in execution of this gloriously extensive plan of God's grace, are, in common with the Jews, put into the gospel-method of obtaining an inheritance (46),

not

(46) Gospel-method of obtaining an inheritance.] The word here is *εὐαγγελισθημεν*; which Mr. Locke, after Dr. Hammond,

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not like that of the earthly Canaan, but one that is heavenly, incorruptible, and eternal, being before

understands passively, *in whom we became his inheritance*, instead of *in whom we have obtained an inheritance*: 'This being,' says he, 'the way wherein God spake of his people, the *Israelites*, of whom he says, Deut. xxxii. 9, "The Lord's portion is his people, Jacob is the lot of his inheritance." See also, Deut. iv. 20.—1 Kings viii. 51, and other places.' But the apostle evidently brings in this, and the following verses, to illustrate, or prove, what he had just before advanced, namely, that it was God's purpose *to gather all things into one by Christ*. So, in the above-explained *twain-text*, Col. i. 19, 20, having observed, that it was the "good pleasure of the Father to reconcile all things to himself," he goes on to illustrate what he had observed by saying, "And you Gentiles, who were once alienated from God, hath he now reconciled —." He plainly intends the same thing in both places. And what he means is, not that *these Gentiles* were already possessed of *that change* which made them *meet for*, and *actually interested in*, the *heavenly inheritance*; but that they were put into the *gospel-method* of having this *moral change* effected in them, that so, being made *meet for*, they might become *actually interested in*, this *inheritance*. It is therefore observable, the apostle says, in the former of these places, "If ye continue in faith, and be not moved away from the hope of the gospel." And this same *condition* is tacitly understood here. We "have obtained an inheritance," that is, are put into the *gospel-way* of obtaining it; and may be said *actually* to have obtained it, *if we continue in the faith*, and do not renounce the gospel. It is not the design of the apostle to give us to understand, as though the admission of the *Gentiles* into the *gospel-kingdom* was the accomplishment of God's purpose, and good pleasure, *to gather all things into one*, *to reconcile all things*; for this was a *mean* only in order to the accomplishment of this *end*: Which *mean* might, and would, be ineffectual with respect to *many*; because they would not *continue in the faith*, and remain *unmoved*
from

fore appointed hereto conformably to the design of him who worketh all things after the counsel of his own will: And we, the first Gentiles who hoped for glory in Christ (47), were put into the gospel

from the gospel. But this is no argument that the *grand purpose* of God to *reduce, reconcile, all things*, shall not be fully carried into execution. For this is only *one mean* in pursuance of this great design; and when it has had its course, some *other dispensation* will open in prosecution of this *same end*, as we shall see afterwards. Dr. Hammond says, 'The king's MS. has 'not the word *εκληρωθημεν*, but *εκληθημεν*, *we were called*.' The author of the New English version of the New Testament says, 'it is *εκληθημεν* in Alexand. Germ. Gr. Lat.—Clar. Gr. Lat.—Bonner Gr. Lat.' Wolfius's note, *in loc.* agrees herewith, 'Pauci quidem codices legunt *εκληθημεν*;' but he justly adds, 'vitio, puto, librariorum, qui verbi alterius notionem non 'satis adsequerentur.' And indeed it is no way likely, that so uncommon a word as *εκληρωθημεν*, a word that is used nowhere else in the whole New Testament, should creep into any copy, if it had not been in the original text: Whereas it is easy to suppose, on the contrary, that *εκληθημεν*, a very common word, might be substituted by some transcriber, who did not well know what *εκληρωθημεν* meant.

(47) *We the first Gentiles who hoped for glory in Christ.*] In the original it is *ημας προηλπικοτας εν τω Χριστω*; the meaning of which words may be learned from Col. i. 27, where the apostle, speaking of the gospel which had been preached to the Gentiles, calls it, *Χριστος εν υμιν η ελπις της δοξης*, *Christ among you the hope of glory*. And the Gentiles, who first embraced Christianity, might very fitly be spoken of as those who *first hoped for glory in Christ*, because, in the second chapter of this same epistle, and 12th verse, *that* is one of the characters the apostle applies to them in their *Pagan* state, *ελπιδα μη εχοντες*, *not having hope*, that is, *gospel-hope*, such hope as the gospel justly lays the foundation for.

way of obtaining this inheritance, that we might be to the praise of God's glory. In Christ also ye *Ephesian* Gentiles were put into the same way of obtaining this inheritance (48), having heard the word of truth, the glad-tidings of salvation: In him also, having believed, ye were sealed by the holy promised Spirit both with *miraculous gifts* and *Christian graces* (49); which sealing by the promised

(48) *In Christ also ye Ephesian Gentiles, &c.*] Mr. Locke, as it appears to me, is right in supposing, not only that the words, *ἐν ᾧ καὶ ὑμεῖς*, are elliptical, but that they should be supplied with the verb *ἐκλήρωθητε*. I have accordingly so supplied them, though in the sense in which, I think, this word ought to be understood. Not that this *supply*, or that of *trusted* in our Bibles, are either of them absolutely necessary; for the verse may be thus construed without them, "In whom ye *Ephesian* Gentiles also, after that ye had heard the word of truth, the gospel of your salvation; I say, in whom, after that ye had believed, ye were sealed, &c." But the sense will be more easy, and the discourse more emphatical, if we suppose that the apostle, in the 11th verse, is speaking of the *first* Gentiles that believed; and in *this*, of the *Ephesians* who were believers *after them*; making them both to be equally put into the gospel-method of obtaining the inheritance.

(49) *With miraculous gifts and graces.*] It is certain that the Holy Spirit was promised, and bestowed, both in *miraculous gifts* and *Christian graces*. And it should seem reasonable therefore to think, that both these, the *former* as well as the *latter*, are that *sealing by the Spirit*, which is here spoken of as an *earnest*, *pledge*, or *proof* of the *future inheritance*. Only, it ought to be remembered, *miraculous gifts* are a *pledge*, or *assurance*, of nothing more than the *truth of the gospel*, which declares the *heavenly inheritance* to be an *obtainable good*:

Whereas,

misfed Spirit is the earnest, pledge, or assurance, of our inheritance, of the inheritance both we and you were put into the gospel-way of obtaining; ver. 11, 13, "unto the purchased redemption" (50), or till the day of redemption [chap. iv. 30], "the adoption we are waiting for [Rom. viii. 21. 23], the redemp-

Whereas, the real being of *Christian graces* in the hearts of believers is an earnest, or pledge, that they are now actually interested in a right to this inheritance.

(50) *Unto the purchased redemption.*] In the original it is, εις απολυτρωσιν της περιποιησιως. The phrase has been puzzling to interpreters, if we may judge by what they have said upon it. The true sense appears to me to be given in the paraphrase. Απολυτρωσις obviously means deliverance, redemption, the same thing with what the apostle Paul calls the redemption of the body, deliverance from corruption into a glorious immortality. Περιποιησις properly signifies acquisition, purchase, possession. The preposition εις has often the force of a particle of time, answering to the English word unto, until, as in our translation. Instances to this purpose are too common to be particularly mentioned. If now we look upon the word περιποιησιως, a substantive of the genitive case, as having the force of an adjective [like examples of which are frequently to be met with in scripture. We have two in the preceding verse, the word of truth for true word; and Spirit of promise for promised Spirit] the phrase, εις απολυτρωσιν της περιποιησιως, may fitly be rendered unto, until the purchased redemption, that is, the day, the time, when the redemption which Christ has purchased shall be actually possessed as an inheritance. This seems to me to be the most easy natural construction of the phrase; and it perfectly suits with the apostle's general scope in this passage of sacred writ. The translation in our Bibles, to say the best, is darkly expressed, and so as to be scarcely intelligible to many readers. The reader will judge whether I have set it in a better light.

“tion of our body,” purchased for us by Christ, when we shall be “delivered from the bondage of corruption into the glorious liberty of the children of God;” that so *you* also, as well as *we*, may be “to the praise of the glory of God’s grace.”—The apostle, after *giving thanks*, and *making prayers*, for these believing Gentiles, goes on to speak of *Christ* as that glorious person, “whom God has set at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in THIS WORLD, but in THAT WHICH IS TO COME; and under whose feet he hath put ALL THINGS, giving him to be head over ALL THINGS to the church, which is his body, the fullness of him that FILLETH ALL IN ALL.” And surely, God’s thus setting Christ *far above all things*, and putting *all things under his feet*, and giving him to be *head over all things*, and so as to deserve the character of *filling all in all*, is such a comment on his purpose to *gather all things into one by him*, as will fully justify what we have said upon it.

The apostle, indeed, has his eye, not only in this chapter, but throughout this *whole epistle*, upon the *reduction of all things into one by Jesus Christ*. Hence he speaks of the UNITY of every thing that relates to this *grand purpose* of God’s grace. “There is,” says he, chap. iv. 4—6. “one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all,
“and

“and through all, and in you all.” And as Christ is “ascended far above all heavens, ver. 10. that he “might FILL ALL THINGS,” he will go on imparting gifts to this END, ver. 13, *ΜΕΧΡΙ ΚΑΤΑΝΤΗΣΩΜΕΝ ΟΙ ΠΑΝΤΕΣ ΕΙΣ ΤΗΝ ΕΝΟΤΗΤΑ*—, “until we are ALL arrived at the “UNITY of the faith,—unto a perfect man, unto the “measure of the stature of the fullness of Christ.” If we consider this impartation of gifts in connection with God’s purpose to gather all things into one by Jesus Christ; with Christ’s being that glorious person who filleth all in all; with his being set at God’s right hand as head over all things, and to this end, that he might fill all things: I say, if we consider this bestowment of gifts in this view, it will be both reasonable and natural to suppose the continuance of it, not only through the present administration of the kingdom of God, but TILL every individual of the human kind is arrived at such UNITY in faith and knowledge, as to be, in the spiritual sense, a full grown man, in some proportion conformed to the fullness of the spiritual stature of Jesus Christ. No other interpretation will so well connect the apostle’s discourse in this epistle, or give it so full and noble a meaning.

And it is with reference still to this same reduction of all things into one whole, that the apostle speaks of Jews and Gentiles, chap. ii. 14, as being made both one; and, ver. 16, as being both reconciled to God in one body, by the cross of Christ. It is a great mistake to think, as many commentators

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mentators do, that this incorporating both *Jews* and *Gentiles* into *one church*, partaking in common of the visible advantages and privileges of the *gospel kingdom*, is the *only* thing the apostle has in view. This, it is true, is part of his design, but not the whole. One leading step, in consequence of Christ's death on the cross, in order to the accomplishment of the extensively glorious plan of God to *reduce all things into one*, was the breaking down the *partition-wall* he had formerly made, which separated between the *Jews* and *Gentiles*, and putting things in such a situation as that they might both make *one ecclesiastical community*, enjoying in common the privileges, motives, advantages, and hopes of the *gospel-dispensation*. But the accomplishment of this was not the accomplishment of the *purpose* of God to *gather together all things in one*. It was a *mean* only in order to this *end*; which *end*, if it be not accomplished by this *mean* [as it will not] must and will be followed with some *other*, and more *effectual mean*, in some *other dispensation* of the kingdom of God; as shall be shown in its proper place elsewhere. The MYSTERY therefore spoken of, in this Epistle, with so much affectionate admiration, is not the *admission of the Gentiles into the visible kingdom of God*, in itself simply considered; but their admission into it as a MEAN that was wisely and powerfully adapted to promote the bringing into effect the GRAND PURPOSE of God of which we are treating. It is therefore observable, the apostle
not

not only declares, in the passage we have been thus long considering, that "God hath made known unto us the MYSTERY of his will,—which he PURPOSED in himself;" but explains what he means by this MYSTERY, making it to consist in this, namely, "that, in the dispensation of the fullness of times, he would gather together in one all things by Christ, both which are in heaven, and which are in earth." This then is the thing meant by the MYSTERY, which, in other ages, was not made known to the sons of men," that is, *so made known to them*, in so clear, full, and explicit a manner, "as it is now," under the gospel, "revealed to the apostles, and prophets, by the Spirit," as the apostle speaks, chap. iii. ver. 5. And this is the thing meant by the MYSTERY, which this same apostle says, in the 3d verse of this chapter, "was made known to him by revelation, as he wrote afore [that is, chap. i. ver. 9, 10] in few words;" which MYSTERY, as he opens it, ver. 6, lay in this, that "the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel." Remark here, the MYSTERY of which the apostle is treating, in this *third chapter*, is the *same mystery* of which he had spoken in the *first chapter*; for he expressly says, *that he had wrote before about it in few words*. When therefore he makes *this mystery*, in this *third chapter*, to consist in this, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of God's promise in Christ," the meaning ought not to be *confined* to the admission

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mission of the *Gentiles* into the *gospel-visible-kingdom*, so as to be *joint-partakers* with the *Jews* in the privileges of it. This may be *one thing* intended [in the sense that has been explained], but not the *main*. What the apostle has *principally* and *ultimately* in view is, that glorious plan of God which he had PURPOSED IN HIMSELF, conformably to which both *Jews* and *Gentiles*, that is, mankind universally, were *fellow-heirs*, so united together as to make *one and the same body*, and *co-partners in eternal life*, which, in Jesus Christ, is the great promise of the gospel. The apostle therefore, verses 8, 9, glories in it as an high honour done him, that God should make him a *minister* of this *grand mystery* of his will. "Unto me," says he, "who am less than
"the least of all saints, is this grace given, that I
"should preach among the *Gentiles* the unsearch-
"able riches of Christ, and make ALL MEN see
"what is the fellowship of [the joint-partnership
"in] the MYSTERY, which, from the beginning
"of the world, hath been hid in God; who CRE-
"ATED ALL THINGS BY JESUS CHRIST." The apostle, you observe, as God's *minister*, was to make ALL MEN see their *fellowship*, or *joint-partnership*, in the MYSTERY that had been hid in God, απο τω αρχαιω, from former ages. What *mystery* was this? Plainly, the PURPOSE in God's breast (as it is expressed, chap. i. ver. 9, 10) to "gather together
"in one by Jesus Christ all things;" or that purpose of his, in which [as it is signified in the 6th verse of this *third chapter*] both *Gentiles* and *Jews*,

that is, the whole world of men, were made *fellow-heirs, one mystical body, and partakers in common of eternal life*, the great thing *promised*, and aimed at, in the gospel. And that ALL MEN should see *this mystery*, this purpose of God, and so see it as to *know* their *fellowship, joint-partnership*, in it, though it had formerly been a *secret, a thing hidden in God*, is very strongly suggested in those remarkable words, in the 9th verse, "WHO CREATED ALL THINGS BY JESUS CHRIST."

Interpreters are much at a loss to point out the connection of these words with the discourse of which they are a part. The great Mr. Locke, not perceiving how *God's creating all things by Jesus Christ*, in the literal common sense, could be connected with the argument the apostle is here pursuing, judged it necessary to understand the words *figuratively*, that is, of the *new creation*. 'By interpreting them otherwise, (says he) we shall make St. Paul a very loose writer, and weak arguer;—bringing in things not at all to his purpose, and of no use to the business in hand.' See his note *in loc*. But the view we have given of his discourse throws a singular pertinency upon his here introducing Christ as the person *by whom God created all things*, not *figuratively*, but in the literal sense of the words. For, if God *created all things*, in this lower world, *by Jesus Christ*, he could not employ a more suitable agent to carry into effect the *mystery which he had purposed in himself*, namely, the *reducing them from their*

their present disjointed irregular state, into one orderly well-subordinated whole. And as he is equally the creator of all things by Jesus Christ, it is highly reasonable to think, since he has made him his great agent, his prime minister, in the affair of restoring the world, that he will do it UNIVERSALLY; reducing ALL THINGS, as ONE, in subjection to God. If there was any thing, in this lower world, that was not created by Jesus Christ, it might be considered as an exception in the scheme of recovery; but as ALL THINGS, without limitation, were created by him, it is a credible truth, a thing fit, reasonable to be believed, that they shall ALL by him be gathered together into one well-connected and duly-subordinated whole. In short, if God created all men, as well as other things, in this world, by his son Jesus Christ, we may easily collect from hence, how he comes to be their COMMON FATHER, [Mal. ii. 10]; and if their father, how they are his CHILDREN; and if they are children, how fit, proper, and reasonable it is, that they should be FELLOW-HEIRS TO, and JOINT-PARTAKERS IN, that happy state which he has PURPOSED shall take place, when he has gathered all things into one, under the agency of that same Jesus Christ by whom he, at first, created them all. In this view of the apostle's words, harmony and beauty, wisdom and goodness, yea, the riches of them, run through the plan of God, and the execution of it, with reference to this world of our's: Forasmuch as he not only made all things in it by Jesus Christ, but will

will reduce them all, from their present disjointed disordered state, by means of the *lapse*, into one glorious perfectly subordinated whole; and will do it by the same Jesus Christ, through whose agency he created them in the beginning.

And this, it may be noted, is the true meaning of the mystery hid from ages and generations, which is so often, and so justly [upon the present scheme] mentioned with admiration by the apostle Paul in all his epistles. Well might he speak of it in that style, Col. ii. 2, 3, "the mystery of God, even the Father, and of Christ, in which" [so *εἰς* ought to be translated, or *wherein*, as in the margin; and not *in whom*, as in the text itself] "are hid all the treasures of wisdom and knowledge." Well might he say, as in 1 Cor. ii. 7, 8, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world to our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory (51)." In a word,

(51) It may be worth observing, the words, *which none of the princes of this world, &c.* let us into the true reason why the purpose of God to reconcile all things, to gather all things into one, was kept a mystery, a secret, to former ages and generations. The death of Christ was a foundation-stroke in the scheme of reconciliation, the grand mean in order to its accomplishment. If this scheme of God had been revealed by the Spirit to former ages, as it has been since, it could not, humanly speaking, have been carried into execution: For none of the princes of this world, in that case, would have crucified Christ. It was,

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therefore,

word, well might he cry out, as in Rom. xi. 33, "Oh the depth of the riches of the wisdom, and "knowledge of God! How unfearchable are his "judgments, and his ways past finding out!" This exclamation took rise from the wonderful way in which *this mystery*, the *salvation of Jews and Gentiles*, that is, mankind universally, was to be brought about, namely, by their being in their turns generally left to *unbelief*; for, says the apostle, ver. 32, "God hath shut them up all "together [*συνεκλεισε τοὺς πάντας*] in unbelief, that "he might have mercy upon them all." He, I am sensible, is speaking, in this *chapter*, of *Jews and Gentiles*, in the *collective* sense; and of their being, in this sense, admitted into, or cast out of, the visible kingdom of God: But it is easy to see that he aims at something far higher; speaking of this conduct of God towards the *collective* bodies both of *Jews and Gentiles*, not as his *ultimate intention*, with respect to either of them; but as a wise and well-adapted *mean*, in prosecution of his *grand purpose* to have mercy upon all, or, as it is more fully expressed in Col. i. 20, and Eph. i. 10, "to reconcile all things to himself," to "gather together all things in one:" Nor will any other interpretation give so *grand a sense*, and so *noble a*

therefore, at least in part, with a view to this leading step in the accomplishment of the affair of *reconciliation*, that it was *bid in God*; and with great propriety, as a clear and explicit revelation of it would have directly tended to counteract, and defeat, this purpose and counsel of God.

pertinency, to the doxology which concludes this chapter, "For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

I shall now finish what I have to offer, in proof of the present proposition, with a few touches upon those observable words, in 1 Tim. ii. 4; *ὅς πάντας θέλει ανθρώπους σωθῆναι*, "who is willing, desirous, that all men should be saved." Now, if such a Being as we justly conceive God to be, is *really willing, sincerely desirous, that all men should be saved, they certainly shall be saved.*

Two things are objected against this reasoning, the answer whereto will set the text upon which it is grounded in a clear and full point of light.

It is said, in the *first* place, the apostle is here speaking *de hominum generibus, non singulis personis*; that is, of *all ranks* or *sorts* of men, not of *all individuals*. In order to our forming a right judgment of this plea, we must consult the whole paragraph, of which the words in debate are a part. It runs thus: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have ALL MEN to be saved, and to come to the knowledge of the truth. For there is ONE GOD, and ONE MEDIATOR between God and

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“man, the man Christ Jesus; who gave himself
“a ransom FOR ALL, to be testified in due time.”

The question now is, Who are meant by the ALL MEN God is willing should be saved, whether all men *individually*, or *generically*? It should seem past all dispute, that the apostle intends the *former*; and for these two reasons.

1. God's willingness that *all men* should be saved is brought in as an argument to enforce the foregoing duty of *praying for all men*. Consequently, we must understand, by *all men*, the same persons in the *motive*, that are intended in the *duty*: Otherwise, we shall make the apostle argue inconclusively. Now, all men *universally* are the *object* of the *duty* here enjoined. It is for all men, *without exception*, that we are exhorted to pray. All men therefore, *without exception*, are the persons meant by the *all men* God is willing, or desires, should be saved.

2. The *reason* given, why God desires the salvation of all men is, because there is *one God*, and *one mediator between God and men, the man Christ Jesus*. Now, this is a reason that extends *equally* to all men without limitation.

There is one God, (*i. e.*) all men have one God and Father. God is as truly the God of one man as of another; and there is therefore the same reason to think, that he should be desirous of the salvation of *every man*, as of any man. We may collect the just sense, and full force, of these words, from those similar ones, Rom. iii. 29, 30, “Is he the God
“of

“ of the Jews only ? Is he not the God of the
“ Gentiles also ? Yes, of the Gentiles also : Seeing
“ it is ONE GOD that justifieth the circumcision by
“ faith, and the uncircumcision through faith (52).”

In like manner, we may argue here, Is he the
God of a *small portion* of mankind only ? Is he not
the God and Father of *all men* ? Surely he is ; and
equally willing to justify them *all* through the faith
of the gospel.

The other branch of the reason, “ There is one
“ mediator between God and men, the man Christ
“ Jesus,” equally extends also to *all men*. The
parties between whom the man Jesus mediates are
God and *men* ; that is, men *universally*, the *whole*
race of men ; not some men, in distinction from
others. No reason, to be sure, no good reason,
can be assigned, why the *man Christ Jesus* should
mediate between God and *some men only*, to the ex-
clusion of others. And indeed he is probably
spoken of under the style of the *man Jesus*, to
intimate, that *man*, the *whole human kind*, is one of

(52) Dr. Benson, in his note (b) on 1 Tim. ii. 5, translates
this 30th verse thus : *For it is one and the same God who will*
justify [πιστοποιῶν ἐκ πίστεως] *the believing Jew*, [καὶ ἀπεθυστιᾶν,
scil. ἐκ πίστεως] *and the believing Gentile* [διὰ τῆς πίστεως] *by*
the faith of the gospel. I was at once struck with the propriety
of this version, though the Dr. barely mentions it, without
offering any thing to support it. And it is the only one I
ever saw that I could rest satisfied in. Were this a fit place
for it, I could easily point out the preferableness of *this* to
the *common* translation, and justify it against all the objections
I am aware could be made to it.

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the parties, on whose behalf he has undertaken the office of a *mediator*. So that there is no reasonable room to question, whether, by *all men* we are here to understand *mankind universally*. This should seem to be undeniably evident.

It is pleaded, in the *second* place, there is no *certain connection* between God's being *willing* that all men should be *saved*, and their being *eventually saved*; because this *desire* of God, however strong and hearty, may be counteracted by men themselves. He may, in consequence of this desire, use proper *moral means* that all men might be saved; but, as men are *free agents*, they may *mis-improve* these means, and bring *final ruin* upon themselves, notwithstanding God's *willingness* they should be saved.

I readily own, in answer hereto, that men, as they are *free agents*, have the power of *resisting*, or *opposing*, those *means*, which God, from his *desire* of their salvation, may see fit to use with them; which power ought not to be *over-ruled*, nor indeed can it be in consistency with *moral agency*. But then it must be affirmed, at the same time, that they have power to make a *good* as well as bad use of these means; and of exerting it with the full consent of their wills. And if God *really desires* their salvation, why need it be supposed, that his desire should be *finally* and *everlastingly frustrated* through men's non-compliance with the means used in order to its accomplishment? Is infinite wisdom, excited by infinite benevolence,
and

and accompanied with infinite power, incapable of devising, and then executing, a scheme, with reference to *all men*, which shall, in *event*, without breaking in upon their *liberty*, or using any *means* but such as are *moral* and *rational*, and therefore adjusted to their character as *moral agents*, infallibly issue in their salvation? It appears to me a gross reflection on that Being, who is infinitely perfect, to suppose him *unable finally to counteract*, and in a *moral* way too, the weakness, and folly, and obstinacy, of such poor inferior creatures as men are. And if he is able, in consistency with men's make, as *moral* and *intelligent agents*, to effect their *salvation*, I see not, I own, when it is said, *he desires they should be saved*, but that such a declaration virtually and constructively amounts to the same thing as if it had been said, *he would save them in event and fact*. For if God is really *able* to save them, his *desiring they should be saved*, and his *eventually saving them*, are convertible terms: Unless we absurdly suppose, that God can be *heartily desirous* they should be saved, and yet not use *those means* in order thereto, which it is in his *power* to use, and which, if he should use, would bring their salvation into *event* or *fact*. I am free to declare, for myself, that a *revelation*, from such a Being as God is, directly affirming, that he *desires all men should be saved*, is, with me, a sufficient inducement to believe, that they *eventually* shall. For if he is *sincere* in this desire, what should hinder its coming into *fact*? Shall we set up *man* in opposition to

God, and say that his *foolishness* and *obstinacy* are an overmatch for the infinite wisdom, knowledge, and power of God? The bare mentioning such an absurdity is a sufficient confutation of it.—But it will more fully appear, that God's *desiring* the salvation of *all men* is certainly connected with their *final salvation*, when we come to shew, as we shall by and by, that, in consequence of this *desire*, or *willingness*, in God, such *means* will be used, in fact, as shall *prevail* upon *all men*, and prepare them, in a *moral way*, as *moral agents*, for an *eternal reign in happy life*.

In the mean time, I would subjoin here to what has been already said, that those words in ver. 6, “who gave himself a ransom for all,” exceedingly favour the interpretation we have given of the preceding words, ver. 4, “who desires that all men should be saved.” For they are, in their connection, assigned as an argument in justification of their truth. As if the apostle had said, “I had affirmed, in the 4th verse, *that God desires all men should be saved*, and you may give full credit to my affirmation; for Jesus Christ, in consequence of this *desire*, and that it might be complied with, *gave himself a ransom for all*.” Now, if God *desires the salvation of all*, and Christ died that this *desire* of God might be complied with, is it credible that a *small portion* of men only should be saved in event? Can it reasonably be supposed, when the all-merciful God has expressed his *desire* that *all men*, the *whole race* of *Adam*, should be saved, and has

has actually sent his son Jesus Christ to *give his life a ransom for them all*, that both the *desire of God*, and the *consequent death of his own Son*, should, in *event and fact*, be of *no significancy* with respect to the *greatest part* of the sons of men, as they certainly will be, if they *finally and eternally perish*? No, says the apostle, the contrary to this shall be fully *evidenced in proper time*. This, as I imagine, is the true import of those observable words, which are added to the 6th verse, το μαρτυριον καιροis ιδιοis, *a testimony in due time* (53). The sentence is somewhat

(53) Dr. Benson translates the words, το μαρτυριον καιροis ιδιοis, *a testimony to his times*; supposing the apostle would hereby suggest, that Christ not only *gave his life a ransom for all*, but that by his death he was “an eminent and steadfast witness of the truth *to the age* in which he lived.” And it is readily acknowledged this is the truth of *fact*; but I cannot, at present, be persuaded to think, it is the truth intended to be communicated in this place. The word *testimony*, το μαρτυριον, as it appears to me, stands connected, in this passage, not *simply* with the *death of Christ*, but with the *thing affirmed* of his death, its being *a ransom for all*. His *giving his life a ransom for all* is therefore το μαρτυριον, *the testimony*, here spoken of. And the truth it is *a testimony to* is, that *God desires the salvation of all men*: Which testimony, it is said, shall be fully exhibited καιροis ιδιοis, *temporibus propriis, congruentibus, convenientibus*, in *proper season, in meet, fit, due time*, as in the translation of our Bibles. Some chuse to render the phrase *suis temporibus, in his times*, that is, the *times of Christ*, within the general period of the administration of God's kingdom in his hands. Either translation, as it seems to me, is just: Nor is it of any importance which of them be preferred. The same thing, without all doubt, is intended by καιροis ιδιοis

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what abrupt and suspended; but its meaning, supplied, and placed in due order, agreeably to its connection with the other part of this passage, is obviously this, namely, that Christ's being a *ransom for all* should, in its season, in proper, due time, be an evidence, or testimony, gloriously convincing to all, that God was really willing, heartily desirous, that all men should be saved. In agreement with this sense, the apostle observes, in the words that immediately follow, "whereunto" [*eis o, to which testimony*, that is, to make it appear a just and full one] "I am ordained a preacher and an apostle." And, in the execution of his trust as such, he has made it manifest, that Christ's giving his life a *ransom for all* is a clear evidence, a just testimony, that God is willing that all men should be saved: Though, I would add here, this will not be set in its fullest and strongest point of light, till the commencement of THAT PERIOD, OR DISPENSATION, when God, even the Father, shall BE ALL IN ALL; which we shall have occasion largely to explain under the next proposition; to which I accordingly now proceed.

P R O P O S I T I O N V.

"As a mean in order to men's being made meet for salvation, God, by Jesus Christ, will, sooner or later, in THIS STATE OR ANOTHER,

ιδιαις here, which is intended by *πληρωμα του χροτου*, Gal. iv. 4; and *εις οικονομιαν πληρωματος των καιρων*, Eph. i. 10, as these phrases have been before explained.

"reduce

“reduce them all under a WILLING and OBEDIENT
“SUBJECTION to his moral government.”

The grand difficulty that lies in the way of men's being *universally* saved is, that *moral depravity* so many of them have sunk into by vicious living. And it is readily confessed, that, if any of the race of men have so *corrupted* their minds, and *vitiating* their tempers, as that they are REALLY INCURABLE by any *moral* means that can be used with them, in order to their recovery, their state must be HOPELESS: It is impossible, in this case, consistently with reason, that they should be FINALLY HAPPY. My design therefore, under this general head, is to make it evident, from the scriptures, that mankind are so far from being INCURABLE in degeneracy, that they shall ALL, sooner or later, be RECOVERED IN FACT to a virtuous temper of mind, and so made meet for *happiness* in a state that will last for ever.

And thus much, I think, is the obvious natural import of those texts, which speak of the *destruction of sin*, the *saving men from their sins*, the *taking away their sins*, as the *great design* of the mediatorial mission of Jesus Christ into our world. The texts that carry in them this sense are numerous. The apostle says, 1 John iii. 8, “For this purpose was “the Son of God manifested, that he might destroy “the works of the Devil,” that is, vice and wickedness. Parallel whereto are those words, in the 4th verse of this same chapter, “He was manifested to take away our sins.” Hence *John*
the

the Baptist speaks of him in that language, John i. 29, "Behold the Lamb of God, which taketh away the sins of the world." And the name *Jesus* is said to have been given to him for this reason, Matt. i. 21, "because he shall save his people from their sins."

These texts, if interpreted according to the natural and genuine force of the words in which they are expressed, do certainly give us to understand, that it was one great part of the *design* of Christ's manifestation in our flesh, to put an end to the reign of *sin*, by *universally destroying* its *influence* over the hearts of men. But, as it is seen in *fact* that this *design* is not accomplished *at present*, with respect to a great many among mankind, the meaning commonly put upon these and such like texts is—that Christ was manifested, not to *destroy sin* in *certain fact*, but only to make use of proper and well-adapted *means* in order to the attainment of this *end*, which end may *finally* fail of being attained, and will not, in *event*, be attained with respect to multitudes. But why should these texts be thus restrained in their sense? What need is there of thus limiting their meaning? May we not, yea, ought we not, to argue rather after this manner? "As it was the *design* of Christ, in coming into the world, *to destroy sin*, it must certainly be destroyed; and since it is not destroyed in this *present* state, we may reasonably look for *another*, when this *design* of his *mediatory manifestation* shall be fully accomplished." This, I should think, is the

the most natural and consistent way of reconciling *present fact* with the most *obvious sense* of these texts. And that this is not only their *true sense*, but the *true way* of reconciling their *sense* with *present fact*, we shall be at the pains particularly and largely to prove, by an enumeration of several passages of scripture, which peremptorily declare, either in so many words, or by just and unavoidable consequence, that *mankind universally*, before the shutting up of the scheme of God, as conducted and managed by his Son Jesus Christ, in order to their salvation, shall CERTAINLY, or in EVENT and FACT, be RECOVERED FROM THE REIGN OF SIN, and reduced under a WILLING and OBEDIENT SUBJECTION to the divine government.—The texts to this purpose are these that follow.

The first is Psal. viii. 5, 6, as explained, and argued from, Heb. ii. 6—9. Inspired David is speaking in this place concerning *Christ*; and says, in the language of prophecy, “Thou hast made
“him a little lower than the angels, and hast
“crowned him with glory and honour. Thou
“madest him to have dominion over the works of
“thy hands: THOU HAST PUT ALL THINGS UNDER
“HIS FEET.” That these words were spoken, not of *Adam*, nor of any son of Adam by *ordinary generation*, but prophetically of *Christ*, we are assured by the writer of the Epistle to the Hebrews, in his second chapter. It would be too great a digression, and, it may be, a needless one, to stop here to justify this application of the passage; as I have
have

have now to do only with those who believe the divine inspiration of the *author* of the Epistle to the Hebrews: Though, if any should desire to see this done, they may consult, as I think, to their full satisfaction, Dr. Owen, or Mr. Pierce, who have set this matter in a very clear and strong point of light. At present, I take it for granted, upon the authority of this writer, that the passage was *prophetically* spoken of *Christ*. And he applies it to him in support of his argument, tending to prove the *superiority of Christ to the angels*. For having said, ver. 5, “unto the angels hath he not put in “subjection the world to come,” he then introduces this passage in the Psalms concerning Christ: And, having mentioned those words in it, THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET, he goes on, and argues, as in the 8th and 9th verses, “For in that he put all in subjection “under him, he left nothing that is not put under “him. But now we see not yet all things put “under him. But we see Jesus, who was made a “little lower than the angels, for the suffering of “death, crowned with glory and honour, that he “by the grace of God should taste death for “every man.” The true import of which words, I shall take leave to express in the following paraphrase:—“In proving the *superiority of Christ to the angels*, I had said, ‘unto them God had not put ‘in subjection the world to come,’ and with very good reason; for in that passage, in the eighth Psalm, which says, in those extensive words, ‘thou
‘hast

‘haſt put all things in ſubjection under him,’ even the *angels* themſelves are included. For when it is ſaid, without limitation, ALL THINGS ARE PUT UNDER HIM, it is manifeſt there is no room for any exception; but God muſt be ſuppoſed to have left NOTHING UNSUBJECTED TO HIM. It is true, we do not YET ſee all things reduced under ſubjection to him: But this ought not to be conſtrued an argument againſt the *above extenſive application* of the Pſalmiſt’s words to him; becauſe, though we do not at preſent ſee all things brought into ſubjection to him, yet we ſee Jeſus, who, for a little while (54), was made inferior to the angels, that he might be qualified for the ſuffering of death (55),
crowned

(54) *For a little while.*] So βραχυ τι may properly be tranſlated, as it is in the margin of our Bibles. Eraſmus and Beza render it *pauliſper*; Grotius, *ad breve tempus*. And it muſt be taken in this ſenſe Acts v. 34, “And he commanded to put “the apoſtles forth, [βραχυ τι] for a little ſpace.” And it ought to be thus tranſlated here; for it can ſcarce be ſaid of Chriſt with truth, to be ſure, not with accurate propriety, that he was made a *little lower* (for it was a great deal) *than the angels*: Whereas it is ſtrictly juſt to ſay of him, that he was, for a *little ſeaſon*, a *ſhort time*, made inferior to them. And it is obſervable, the Hebrew word שׁוּן, in the 8th Pſalm, which answers to the Greek phraſe βραχυ τι in this place, is uſed in the ſame manner, as will be evident to any who will be at the pains to compare Job xxiv. 24, Iſa. x. 25.—xxix. 17. Jer. li. 33, Hoſ. i. 4, Hag. ii. 6. Junius and Tremellius accordingly tranſlate the Hebrew word by *pauliſper*, a *little while*.

(55) *That he might be qualified for the ſuffering of death.*] This is the ſenſe I would chuſe to give the words, δια το
παθημα

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crowned with glory and honour, that he might prosecute the grand intention of his death (56), which by the grace of God he tasted for every man.

The following things, to our purpose, are obviously discernible in this passage of scripture.

1. That those words, in the eighth Psalm, "Thou
"hast put all things in subjection under his feet,"

πᾶντα τοῦ θανάτου. I am sensible they may be joined with the preceding words thus, *who for a while was made inferior to the angels by suffering of death*: So Mr. Pierce joins them. Or, they may be connected with the subsequent words in this manner, *who upon the account of his suffering was crowned with glory and honour*; which well agrees with the scripture account of the reward of Christ's humiliation to death. But they may also be construed in the sense I have put upon them; and perhaps in strictest conformity to the proper force of the preposition *δια*, when joined with an accusative case. And thus interpreted, their meaning will be the same with the 14th verse, which I take to be a just comment upon them, "For-
"asmuch as the children were partakers of flesh and blood,
"he also took part of the same, that [being now qualified
"for it] he might through death destroy him that had the
"power of death."

[(56) *That he might prosecute the intention of his death.*] This thought I have borrowed from Mr. Pierce; who, in justification of it, says, "that such an *ellipsis*, or *syllipsis*, is to be met with both in prophane and sacred writers;" and refers us to Gatak. advers. Miscel. Poet. c. 31; where there is produced a great many instances of this kind, two of which he mentions from him. See his *note* upon this text. So that the sense of the words is this, "That God crowned Jesus with glory and honour, that so he might be qualified to pursue the great end of his death for all men, in bringing them into subjection to him."

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are justly applicable to Christ, and in their strict and full sense. 2. That, when *all things* are said to be *put under him*, the words, ALL THINGS, must be understood in the GREATEST LATITUDE, so as to include [God only excepted] ALL THINGS WHATSOEVER. So they are most accurately explained in what follows: "For in that he put all in subjection under him, he LEFT NOTHING THAT IS NOT PUT UNDER HIM." 3. That all things, in this latitude of sense, are not AS YET actually reduced under subjection to Christ. So it is most peremptorily and directly declared in the words that immediately follow, *νυν δε ουπω υποκειμεν*, "But now we see NOT YET all things put under him." 4. That our not seeing all things, *at present, as yet*, actually subjected to Christ, is not an argument of any force against the application of the Psalmist's words to him in their *full and most extensive* meaning; because, 5. We see that "same Jesus, who, for a little while, was made inferior to the angels, CROWNED WITH GLORY AND HONOUR."

But how, you will ask, is this a *proof*, that ALL THINGS ARE PUT UNDER-SUBJECTION TO CHRIST, according to the EXTENSIVE MEANING of the Psalmist, as above explained? I answer, The Psalmist spake of that which *certainly would be*, as though it *was already in fact*. And though Christ's being "crowned with glory and honour" is not a *proof*, that all things are *already* subjected to him, yet it is a sure argument, that this is *now in prosecution*, and that it *will*, in proper time, be actually carried

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into effect. "We see Jesus crowned with glory and honour." The proper force of the apostle's argument herefrom is this;—We see, by the light of scripture, that Christ has been exalted to the right hand of dignity and power in the heavenly world, and we may see as clearly, by the same light, that it is his *proper work*, in this exalted state, to *reduce all enemies*, bringing them under *subjection to him*, and that he will *so* use his regal dignity and power as *certainly* and *eventually* to *accomplish* this end.—This is the apostle's argument. And its pertinency and strength, to the purpose for which he brought it, lies in the CONNECTION God has established between *Christ's exaltation to kingly glory and power*, and the *certain actual reduction of all things under subjection to him* in due time; insomuch that we may infallibly conclude, since *we see Christ crowned with glory and honour*, that the FINAL EFFECT of it will be, the fulfilment of the Psalmist's prophecy, when it shall be literally and strictly true, that ALL THINGS, in the full and extensive latitude of the words, are ACTUALLY, or in EVENT, *subjected to him*. Compare this argument of the apostle with what is afterwards said upon 1 Cor. xv. 22—28, and we shall not be at a loss to determine, that this is its true sense.

To apply now the above proof of the *final subjection of all things to Christ* to the purpose of our present argument.—And the reasoning here is quite easy, and yet strictly just, and strongly conclusive. If ALL THINGS shall be subjected to Christ,

and in a sense so *universally extensive* as that NOTHING SHALL BE LEFT UNSUBJECTED, the time will then come, and must come, when sin, among other things, shall be *subjected to him*. This is certainly one of the *things*, which greatly needs to be reduced under such subjection: For it is *an enemy*; yea, a *principal enemy*; emphatically *that enemy*; which Christ came into the world to *destroy*, according to those fore-cited express words of the apostle, 1 John, iii. 8, "FOR THIS PURPOSE, the Son of God was manifested, THAT he might destroy the works of the Devil," that is, sin and wickedness. Now, how can *sin be destroyed*, or, what means the same thing, *be subjected to Christ*, but by effecting such a *change* in sinners as shall make them, instead of *rebels against God*, his *willing and obedient people*? There is no other possible way in which an *end* can be put to the *dominion of sin*, and *moral subjection* to the government of God substituted in the room of it. The truth of the matter is plainly this:—Men, by sinning, *oppose the government of God*: Not his government of *power*, for this ever was, and ever will, and ever must be, submitted to; but that *moral government* which he exercises over *intelligent and free agents*. Here is room for *opposition*. Men may *resist*, they have it in their *power* to resist, *that will* of God which requires their *obedience as moral agents*. And herein, properly and accurately speaking, and herein only, lies the *essence of sin*, or *vice*: Nor can it be *destroyed*, or *reduced under*

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moral subjection, but by application to the *wills* of sinners, so as to gain their *free* and *full* consent to become the *obedient servants* of God. Now *Christ*, that he might thus *destroy sin* by making mankind the *obedient subjects* of God, in order to his being *qualified* for this *great* and *noble work*, and placed under suitable circumstances for the *effectual accomplishment* of it, was, after he had *tasted death* for EVERY MAN, *crowned with glory and honour* *. And,

* This same thought is very clearly and fully expressed by Dr. Samuel Clarke, though with no view to establish the *present doctrine*, of which I cannot collect from his writings, that he had any notion. His words, which may be the more regarded, because he was so great a man, are [vol. i. of his *works*, pag. 197, 198] these: 'The kingdom of God *principally* consists, in his government of *reasonable* and *intelligent* creatures; in his being *served* and *obeyed* by those, who, at the same time, are capable of *disobeying*;—who, in their several stations and degrees, according to the light that is afforded them, *discern* what is *right*, and *approve* what is *good*, and *act* by their *free power*, and are *conscious* of the excellency of *virtue*, and *love* him whom they obey, and are made *happy* by the participation of his perfections. This is *that*, wherein *principally* consists the kingdom of God.—By *sin*, this kingdom of God, this his government over the *hearts* and *wills* of the rational part of the creation, is *opposed* and *withstood*. For his *natural kingdom*, the kingdom of his *power*, cannot be resisted. In this respect, the whole world is in his hand as a dust of the balance; he can withdraw from all things their very *being* itself, and, with a blast of his mouth, whenever he pleases, reduce them all into nothing in a moment. So that it is a very *absurd* notion, which some have entertained, from certain figurative expressions of scripture very much misunderstood; as if the Devil had at-
tempted

in truth, this is the only *subjection*, it can reasonably be supposed he should be advanced to *regal dignity* and

‘ tempted to oppose the Almighty with *force*, and had contended
‘ with him for the *dominion of the universe*. No : Such representations as these are only the fictions of the poets. The
‘ Devil indeed *rebelled* against God ; but in the same sense
‘ wherein wicked men *rebel* against him : Not by thinking to
‘ resist his *power*, but by presumptuously venturing to *disobey*
‘ his *will*, in those things wherein the *nature of virtue* and
‘ *vice*, and the very *essence of moral government*, necessarily
‘ require that they should not be over-ruled and compelled by
‘ *force*. For here, the thing which God requires is the *free*
‘ *consent of the will* ; which, in the nature of things, is not
‘ subject to *compulsion* : *Obedience itself* being *no obedience*, where
‘ there is no possibility of having *disobeyed*. By *sin* therefore
‘ this *moral kingdom* of God began to be *opposed* ; by the *sins of*
‘ *evil angels*, and by the *sins of wicked men* : Among whom, as
‘ they corrupted themselves by degrees, in departing from
‘ the living God, the Devil set up a kingdom of *idolatry* and
‘ *great wickedness*, in opposition to the kingdom of God. In
‘ order to *destroy* which *works of the Devil*, [to destroy them,
‘ not by the exercise of OMNIPOTENCE, but by the ESTABLISHMENT OF VIRTUE AND TRUE RELIGION, which is
‘ the PROPER, and ONLY PROPER DESTRUCTION OF IMMORALITY AND VICE] God was pleased to give assistance and
‘ strength to the light of *nature* and *reason*, by making
‘ *revelations* of himself, from time to time, to the degenerate
‘ world ;—first by the *Patriarchs* ;—then by Moses and the
‘ prophets ;—and at last by his *own Son*, who came into the
‘ world, and *was manifested* (as St. John assures us) “ for this
‘ cause, that he might destroy the works of the Devil ;” that
‘ is, that he might root out idolatry and superstitious worship,
‘ and reform men from debauchery and all unrighteous practices ; that by the knowledge, worship, and love of the one
‘ true God, and maker of all things, in purity and holiness of
‘ life,

and power, at God's right hand in heaven, that he might accomplish. Sinful men were *before* absolutely in subjection to the *kingdom of God's power*, as being unable to make the least *resistance* to any of its displays, however fatal they might be in their tendency. There was no need therefore of *Christ's exaltation*, in order to *force* sinful men to *such* a subjection as this. The great thing necessary was, as they were *free agents*, to make them a *willing people*, in consistency with their *liberty*. And to *this end* it was, that Christ was *crowned with glory and honour*: And this *end* he must accomplish, before it can be said, either with propriety or truth, *that ALL THINGS are subjected to him*, in that latitude of sense, in which the *writer* of this *epistle* has explained these words, and, *ex professo*, directed us to understand them.

The plain truth is, if *ALL THINGS* shall finally be *subjected to Christ*, as they must be, or this

• life, in justice, meekness, and universal charity and good-
 • will towards each other, he might bring them back from a
 • state of general corruption, to become worthy and obedient
 • subjects of his father's kingdom of righteousness.' The
 Doctor has here exhibited a true and just idea of God's *moral kingdom*, his principal glory; and of *sin*, by which *only* it is
opposed and *withstood*; and of the *destruction of sin*, which is
 precisely the *same thing* with the *establishment of real virtue*.
 And his whole discourse here is a clear and strong illustration
 of the *truth* we are upon: Though he did not perceive it;
 which to me is exceeding strange, as it is so obviously and na-
 turally connected with the *notion* he has given us of the *destruc-
 tion of sin*, on which alone God's *moral kingdom*, which is his
 principal one, can be erected, in this *sinful* and *degenerate* world.

writer

writer has not argued justly and fairly; I say, if ALL THINGS, without any limitation, or exception, shall be brought under *subjection to Christ*, then the time must come, sooner or later, in this state or some other, when there shall be no *rebels* among the sons of *Adam*, no *enemies* against the *moral* government of God. For there is no way of *reducing rebels*, so as to destroy their character *as such*, but by making them *willing* and *obedient subjects*. And with what truth can it be affirmed, that ALL THINGS, leaving *nothing in reserve to be excepted*, [for the apostle, it is to be remarked here, is expressly speaking of all things in this *unlimited sense*] are *subjected to Christ*, when millions of sinners (according to the common opinion) are finally left to blaspheme both *his* and *his father's* name, as being prompted thereto by the UNSUBDUED UNCONQUERED ENMITY of their hearts?

It will, doubtless, be said here, these *rebels* will all be confined, at the great and last day, in the *prison* of hell, and in this sense be brought under *subjection to Jesus Christ*. But, *this subjection* notwithstanding, they will still continue the *enemies of God*, and as much unsubjected to the government of Christ, as his *willing* and *obedient* servants, as ever. How then can it be affirmed, that ALL THINGS are brought under *subjection to Christ*? If these sinners still continue in their *rebellion*, and are really (though in hell) the *willing servants*, not of *God*, nor of his Son *Jesus Christ*, but of *sin* and the *Devil*, they are infallibly *as yet* in a state of non-

subjection to the government of Heaven, in a true and proper sense; yea, I may justly say, in that very sense in which they were so when Christ came into the world *for their reduction*. It may therefore, with as much truth be said THEN, as now; nay, with much more, *we see NOT YET all things put under subjection to Christ*: Neither (according to the generally prevailing doctrine) shall we ever see this, though we have seen *Jesus crowned with glory and honour*: To be sure, we shall never see this, in that *latitude* of sense, in which it is here said, *all things are subjected to Christ*; which things are spoken of, in the present tense, as *actually in a state* of subjection to him, because, in the final issue of his administration, they *certainly will be*.

I may add here, with great propriety, as well as strength of argument, if ALL THINGS, without exception, shall be *subjected to Christ*, then *death*, the SECOND as well as the *first death*, will be finally swallowed up in *victory*. None doubt but that the *first death* will be so far destroyed, even with respect to the *wicked*, as that they shall be again restored to life. And it should seem as just and necessary a consequence from this scripture, that the SECOND DEATH also shall be destroyed. For *this* is as truly an *enemy*, in every sense that can be assigned, as the *first death*. And as the *first death* is one of the THINGS that shall be *subjected to Christ*, that is, *be destroyed*; the argument holds as strong for his conquest of the SECOND DEATH, because ALL THINGS must be *subjected to him*, so universally, in a sense

sense so unlimited, as that nothing shall be left un-subjected. If any should be disposed to suspect, that this reasoning lays too great an *emphasis* upon the words, ALL THINGS, and is too rigorous in extending the sense of them, I trust he will acquit me of all blame upon this head; for, if there is just reason for blame, he must throw it upon the *author* of this *epistle*, and not upon me: For I only use his argument, which, I am sure, concludes thus much, if it concludes any thing at all.

I shall only subjoin to what has been hitherto said, that if I have given the true meaning of the 9th verse, which is thus rendered in the paraphrase, *We see Jesus, who, for a little while, was made inferior to the angels, that he might be qualified for the suffering of death, crowned with glory and honour, that he might prosecute the grand intention of his death, which, by the grace of God, he tasted for every man*: I say, if we have given the true sense of this verse, more especially the last clause of it, it will very much favour that *universal subjection to Christ* we have been pleading for. For, according to this construction, *the grace of God*, his love, good-will, or kindness, is the original *spring*, or *source*, of the *death of Christ*: Now, this love of God being *universal*, the *death of Christ* was *universal* too; and having died for all, he is crowned with glory and honour, that he might prosecute the benevolent intention of his death, which was, *the final salvation of all*, by reducing all under subjection to God as his *willing and obedient servants*.

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The *sense* we have put upon the passage of scripture we have been considering, will be very much illustrated and confirmed by proceeding to the *next* that deserves particular notice upon this occasion; which is that parallel one, in the second chapter of the epistle to the Philippians, where the apostle, having spoken of the *humiliation* of Christ, even to the death, goes on, and says, ver. 9, 10, 11, "Wherefore God hath highly exalted him, "and given him a name which is above every "name, that, at the name of Jesus, every knee "should bow, of things in heaven, and things in "earth, and things under the earth; and that "every tongue should confess that Jesus Christ is "Lord, to the glory of God the Father." The following things are easily observable in this text:

1. That the *exaltation* of Christ was not *merely consequent* upon his humiliation to death, but the *reward* of it. This will readily be acknowledged a point beyond all dispute.

2. That this exaltation of Christ consisted in God's *giving him a name above every name*; that is, dominion superior to all other. For 'tis plain, by *name* we are here to understand *authority, power, dominion*. Hence, in Heb. i. 4, Christ's superiority to the angels, in point of dignity and power, is expressed by his having *obtained a more excellent name than they*. Hence also our Saviour, speaking of this *name* which had been given to him, says, Matt. xxviii. 18, "All power in heaven and earth

"is

"is given to me." And what is here called God's giving him a name above every name, is expressed, Eph. i. 20, 21, by his "setting him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come." The name then given to Christ, in reward of his sufferings and death, was *universal dominion*. To be sure, none will exclude *this*, whatever else they may include in its meaning. And this is all I contend for.

3. That the FINAL CAUSE of God's giving to Christ this *universal dominion* was, that he might *universally* reduce things under *subjection* to the *moral kingdom* of God, which was now under his *administration*. This is fully and strongly expressed in those words, "God hath given him a name—THAT, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and THAT every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Interpreters differ (57) as to the precise meaning of the

(57) *Interpreters differ.*] Dr. Whitby, by *things in heaven*, understands the holy angels; by *things in earth*, men; by *things under the earth*, the dead, who, being raised by Christ, shall acknowledge his power. Mr. Peirce paraphrases *the things in heaven and earth*, "heavenly and earthly beings;" that is, as I suppose, angels in heaven, and men on earth. By *the things under the earth*, says he, "are included the dead, as Christ

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the enumeration here, " things in heaven, and
" things in earth, and things under the earth."

But

' Christ is " *made Lord of both the dead and living,*" Rom. ' xiv. 9 : ' Though, as he adds, ' I see no necessity of confining this expression to them ; for the fallen angels may be ' also comprehended in it.' Wolfius is of the same mind, thinking *the things in heaven, and earth, and under the earth,* may well be explained by the similar phrases that are used, Rev. v. 13. He says, ' *Hæc omnium optimè ex simili phrasæ Joannis, Apoc. v. 13, exponi posse videntur : Καὶ πᾶς κτίσμα, ὃ ἐστὶν ἐν τῷ οὐρανῷ (ἐν οὐρανόῃ), καὶ ἐν τῇ γῇ (ἐν ἐπιφάνειᾳ), καὶ ὑποκάτω τῆς γῆς (ἐν καταχθονίᾳ)—ἡκούσα λεγούσας—*' And this was the opinion of most of the ancients, as this author summarily represents their sense in the following words of Chrysostom : ' *Τούτοις τὸν οὐρανὸν καὶ τὴν γῆν, καὶ ἀγγέλους, καὶ ἀνθρώπους, καὶ δαίμονες, ἢ οἱ καὶ οἱ δίκαιοι, καὶ οἱ ἀμαρτωλοί.*' But the most easy, natural interpretation of these phrases, is given by Mr. Hallet, in his *Notes on particular texts*, vol. i. page 27. ' It is, ' (says he) an old and common method to divide the world into ' three parts, *heaven, earth, and a place under the earth.* By ' the *last*, I apprehend, is meant the *sea*. This seems to ' appear from the following passages : Exod. xx. 4, " The " likeness of any thing that is in *heaven* above, in the *earth* " beneath, or in the *water under the earth.*" Nehem. ix. 6, " Thou hast made *heaven,—the earth,—the seas.*" Exod. ' xx. 2, " For in six days the Lord made *heaven, and earth,* " *the sea,* and all that in them is." Psal. lxxix. 34, " Let " the *heaven and earth* praise him, the *seas,* and every thing " that moveth therein." Rev. v. 3, " And no man in " *heaven, nor in earth, neither under the earth,* and such as " are in the *sea.*" From these texts it seems plain to me, that ' *the things under the earth* must be the things in the *waters* ' which are under the earth, as the expression is in the second ' commandment. From comparing the former texts, we see ' what some call *under the earth*, the others call the *seas*, or the

" *waters,*

But yet, they all as one agree that *mankind universally*, whether *living*, or *dead*, are comprehended in it, which is as much as the present argument requires. The great and only question therefore to be debated is,

What are we to understand by that *subjection*, Christ was exalted that he might reduce *mankind* under?

The common opinion is, that it was a *free* and *voluntary* subjection, with respect to *some* among them; and a *forced* one, with respect to *all the rest*, at the great and general judgment, when they shall be obliged, by the *superior* power of Christ, to submit to him as their Lord. But this is evidently too low and restrained an interpretation, and falls vastly below the just and full import of the apostle's words. They are certainly capable, and without the help of any force to strain their sense, of being understood to mean a *willing* subjection with respect to *all*, and not *some* only. And this indeed is the sense that *first* offers to the mind; and it is so obvious and natural, that, perhaps, no other could have been thought of, had not previously received systems made it necessary. When the apostle says, Christ was exalted to regal

'waters. And so the design of the apostle was to shew, that *'all the creation was to bow the knee at the name of Jesus.'* If this should be the true sense of these phrases, the thought here designed to be conveyed is the same, for substance, with that in Eph. i. 9, 10, and Col. i. 19, 20; which we have before largely explained.

dignity and power, THAT every knee to him, and every tongue confess Lord, to the glory of God the Father and full meaning of what he affirms is was thus highly exalted, not that he mi perior power, *compel* mankind, who are to submit to his authority and governme him, by *constraint*, to be their Lord; no *moral worth* in such *forced submission*: he might, being now qualified for it means, in the execution of his regal trust influence them *universally*, sooner or *rational moral* way, and as is befitting *for* *telligent agents*, to *bow* down before him, confessing him to be *Lord*, to the gl Father."

So far as Christ is now in the execu power, which was conferred on him, in his humiliation, it is the truth of *fact*, in THIS WAY, endeavouring to reduc under *obedience* to him, by approving *faithful subjects* in that *kingdom of God* o has been constituted *head* and *Lord*. thing therefore we read of, after all heaven and earth had been given to h commission he gave his apostles to go, *all nations*, *teaching them to observe wh* *had commanded*, Matt. xxviii. 18. And gospel dispensation, not only its minister doctrines, precepts, ordinances, rewards nishments, are evidently designed, and

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Christ, as *head* of the mediatorial kingdom, in order to bring men *universally* into that *obedient subjection* to the laws of righteousness, which is the grand subjective qualification for rational and eternal happiness.

'Tis true, he will not, in *this state*, prevail upon all willingly to bow down before him as their Lord. Multitudes, notwithstanding all the methods of his wisdom and grace, will stand it out, *refusing to have this man to rule over them*. But shall their present *obstinacy* defeat the gloriously extensive design of his being exalted at the right hand of God in heaven? May he not, in the *next state*, reduce those under subjection, whom he was not able effectually to work upon in *this*, in any of those moral ways, he might think proper, as their moral governor, to use with them? Where is the absurdity of such a supposition? Why should it be thought unreasonable or incredible? There would be no difficulty at all in admitting, that Christ might use means with sinners, in the *next state*, in order to his making them good subjects in the moral kingdom of God, and such means too as should be *effectual* to answer this end, were it not for the previously imbibed notion, that the *present state* only being intended for the recovery of men to virtue, those, who are not recovered now, must be made miserable in the *next state*, which is a state of *endless torment*: Whereas, even the very torments of the other world may, in perfect consistency both with *reason* and *scripture*, (as we shall see in its

its proper place) be considered as *means*, under the government of Christ, in order to awaken the attention of the subjects of them, bring them to consideration, and finally gain the *consent of their wills* to become the *willing people* of God. And if Christ was exalted FOR THIS END, *that every knee should bow to him, and every tongue confess his right of dominion, to the glory of the Father*, I see not but he must fail of accomplishing this *end*, if mankind *universally*, some time or other, in this state, or a future one, are not in *fact* reduced under a *willing and practical* subjection to his government.

It will be of little avail to say here, that the *end* of Christ's exaltation will be answered, as, at the great and general judgment, the *saints* shall be rewarded as his *good and faithful servants*, and *sinners* sent away to hell as his *subdued enemies*. For the *genuflection and adoration*, here spoken of, are evidently *voluntary* acts of *moral* agents, brought into an *obedient subjection* to Christ: Whereas the *damned in hell* do not thus bow before him in practical acknowledgments of his dominion, to the glory of the Father. The only submission indeed they are supposed to be brought to, is a *forced* one; and consequently, they no otherwise bow down to Christ than as *hardened and condemned malefactors*. And what a poor low kind of submission is *this*, in comparison with *that* we are pleading for! It is not worthy of being mentioned. A most weighty consideration truly! and may
very

very well be looked upon as a good argument in favour of the interpretation we have given of this passage: Especially, if it be remembered, that the *reward* bestowed on Christ for his humiliation in our flesh, was not *simply* an exaltation to *dominion*, but to dominion issuing in the *reduction of all under subjection to him*. This reward therefore will be *great*, or comparatively *small*, according to the *sense* in which we understand this *subjection*. If *all men*, without limitation, are wrought upon, under his mediatory reign, so as to become the *willing and obedient subjects* of God's moral kingdom, his *reward* will be carried to the utmost height of glory: whereas, if multitudes, the greater part of the human race (as the common thought is) will finally continue *rebels*, and, as such, be everlastingly bound in chains of darkness, his reward will be, comparatively, but *low and small*.

'Tis readily acknowledged, the glory of Christ's power, as *head* of the government of God, will be illustriously displayed, if by *force* only he finally subdues obstinate sinners: But it must, at the same time, be said, the glory will be *small*, *very small*, in comparison with what it would be, if he should *universally* conquer their *REBELLION*, by so working upon them as to dispose and influence them, with the *freedom of moral agents*, eternally to adore before him as the *obedient subjects* of God. There is no room for dispute here. The reduction of one *rebel-sinner* under a *voluntary subjection* to the divine government, will reflect *more honour* on

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on *Christ*, as seated at the head of God's kingdom, and tend *more* to the *glory* of the *Father*, than the forcible conquest of multitudes by superior power only. And herein, it seems to me, lies the superiority, as well as distinguishing glory, of *Christ's* dominion, that it will, under his wise, and righteous, and gracious management, prove finally effectual to the reduction of the whole human race, so as to prepare them for a happy immortality. And how gloriously heightened, in this view of the matter, is the reward of *Christ's* humiliation to death, the death of the cross! The whole world of men, upon this supposition, will, with the free and full consent of their wills, bow down before him in chearful, thankful, humble adoration of his wisdom, and power, and grace, displayed in the methods by which he has wrought upon them, as moral agents, reducing them under a voluntary subjection to God, and, in this way, fitting them for final and everlasting happiness. Whereas, according to the common interpretation, the greatest part of the human kind will no otherwise be ever prevailed upon to acknowledge him as Lord, than as chained malefactors submit to the superior power that confines them. There is certainly more honour done to *Christ*, upon the present scheme than the common one; and the reward of his sufferings will turn out, beyond all comparison, a greater as well as a more eminently worthy gift, from his infinitely benevolent God and Father. And this voluntary genuflection of the whole

whole race of Adam before Christ, as prime minister in God's kingdom, may also, upon this interpretation, with a much greater emphasis, be said to be *to the glory of the Father*. Perhaps, the thing hereby meant is, that it will be *to his glory*; as it is that which will make way for the coming on of that *eminently glorious dispensation*, when God, even the Father, shall be *ALL IN ALL*. Compare this text with what is said upon the following one, before I proceed to which, I would just add,

That these words of the apostle, we have been considering, if not a quotation from Isaiah *xl. 43* are, at least, an allusion to it. The whole paragraph, as it stands in the prophecy is, "Look unto me, and be ye saved, all the ends of the earth: For I am God, and there is none else: I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: Even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." I shall, without any formal reasoning, from this passage, leave it with every unbiassed reader to judge, whether, by *all the ends of the earth*, by *every knee*, and *every tongue*, it is not more obvious to understand the *whole world of men*, than a few of them only? As also, whether, by their *bowing the knee*, it is not more natural to

understand a *voluntary*, than a *forced* submission; a submission of *freedom* and *love*, rather than of *constraint*? And if so, whether this *prophecy* can be justly said to be accomplished, according to the *full* sense of the words in which it is delivered, but in agreement with the doctrine we are proving: Upon supposition of the truth of which, it may have a most gloriously extensive fulfilment.

I am not insensible, this prophecy of Isaiah is quoted by the apostle Paul with an immediate reference to the *general judgment*. For having said, Rom. xiv. 10. "We shall all stand before the judgment-seat of Christ," he adds, in the words that next follow, "For it is written," [that is, in Isa. xlv. 23] "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." But it can by no means be argued, from this application of this prophecy, that it had nothing in view beyond the *submissive acknowledgments* that should, at the day of judgment, be paid to *Christ*, and herein to *God* ultimately, who constituted him judge of the world. This was doubtless *one thing* intended in the *prophecy*: For which reason it might pertinently be thus applied by the apostle. But then, his thus applying it is no argument, that it meant nothing more. An instance parallel to this, and a decisive illustration of it, we have in the second chapter of the Acts, where the apostle Peter applies that *prophecy* in Joel, chap. ii. 28, which foretells that God would "pour out his Spirit, in the last days, upon all flesh,"

"flesh," to the *out-pouring of the Spirit* upon the apostles on the day of Pentecost. This was, no doubt, one thing intended to be pointed out by this prophecy; and for this reason, it was justly applied in this case. But it is certain, it was not all that was meant by the *divine Spirit*. Nay, the greater part of expositors extend the meaning of this prophecy beyond every thing that happened in the apostle's days; making it to look forward to a more glorious *out-pouring of the Spirit* in times yet to come. And herein, I am well persuaded, they fall in with the real mind of God in the delivery of this prophecy. In like manner, this prophecy of Isaiah, though it includes a *bowing before Christ* at the great day, and is therefore justly applied by the apostle in that sense, may yet have a further meaning, and look forward to a far more noble and glorious *subjection*, such a subjection of mens wills to the will of Jesus Christ, as shall influence them *universally* to fall down before him in *voluntary, humble, and grateful acknowledgments*, that he "is Lord, to the glory of the Father."

The next portion of scripture, in proof of the proposition we are upon, I should esteem *decisive* of itself, was there no other text in all the Bible of the like import. It was this indeed that first opened to me the present scheme, serving as a key to unlock the meaning of many passages in the sacred writings, which before I could never understand. You will find it in the 1st Epistle to

the Corinthians, xvth chapter, from the 24th to the end of the 29th verse. And, as I lay great stress upon this important passage, and think that it will set this whole matter in a clear and strong point of light, I shall, to prepare the way for the observations I have to make upon it, present to the reader's view the text itself, together with a paraphrase, containing what I judge to be its true sense.

TEXT. **PARAPHRASE.**

24. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.* After that [the resurrection of the saints at Christ's second coming] shall be the end, when Christ shall have delivered up the mediatorial kingdom to God, even the Father; when he shall have put down all principality, and authority, and power. Only, take care you do not mistake my meaning. I do not intend to insinuate, as though the end would come, that is, the scene of providence, with respect to the sons of Adam, be shut up, IMMEDIATELY after the advent of Christ to restore the saints to happy life. For observe, I have connected the end not only with

Christ's

TEXT.

PARAPHRASE.

Christ's delivery of the kingdom to the Father, but with his having also put down all principality, and authority, and power; And upon very good reason; For he must still reign, and go on reigning, till he has totally subdued all enemies, and subjected them to his dominion, as head of God's kingdom; which may require a long time, God only knows how long, for its accomplishment.

And let it be particularly observed, the last enemy that is to be destroyed, and that must and shall be destroyed, is DEATH, I mean, the SE-

COND DEATH, that death which wicked men must undergo, before they can be made the willing subjects of Jesus Christ, and so fitted for an happy immortality: Nor let this seem any thing strange;

For God hath purposed, that ALL THINGS shall be subjected to his Son Jesus Christ. Only, when it is said, All things are

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TEXT.

put under him, it is manifest, he is excepted which did put all things under him.

28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

PARAPHRASE.

ALL THINGS shall be subjected to Christ, it is obvious to perceive, that that glorious Being is to be excepted, who subjected all things to him. And when all things shall, in EVENT, or FACT, be reduced under subjection to him, THEN, and NOT TILL THEN, however long a space of time it may require for its accomplishment: THEN, I say, shall even the Son, himself be subject to him who put all things under him, THAT GOD MAY BE ALL IN ALL.

If I have, in the above paraphrase, exhibited the sense the apostle really intended to communicate to his readers, there is no room left for dispute, whether *all men shall finally be saved*. It remains now to make it evident, that I have not, in any essential point, misrepresented his meaning.

Only, before I come to this, it may not be improper to clear the connection of the words, and point out the special part they bear in the discourse to which they are related. And here it may suffice to observe, that the apostle having, in the former part of the chapter, largely proved the certainty of a resurrection

a *resurrection from the dead*, from the *certainty* of this *fact*, namely, that "Christ has risen from the dead," whereby he became "the first-fruits of them that slept;" he goes on, in the 21st and 22d verses, summarily to lead our thoughts up to the true *sources* both of *death*, and of *life after death*; deriving the *former* from *Adam*, the *latter* from *Christ*. His words are these, "For since by man came death, by man also came the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive." It is, with me, beyond all controversy evident, that the apostle is speaking here, not of a *partial*, but *universal* resurrection; not of the resurrection of the *righteous* only, but of the *whole race of Adam*. For he not only affirms, that *death* came by *Adam*, and the *resurrection* by *Christ*; but that the *SAME ALL* who suffer *death* through *Adam*, shall through *Christ* be *made alive*. The comparison between the *damage* by *Adam*, and the *advantage* by *Christ*, lies in this very thing. As by the *former* came *death*, so by the *latter* comes *life*, and to the *same persons*. The particles *ωστε* and *οὕτω*, as and *so*, which point out a comparison in the apostle's words, and compleat it, necessitate this sense. Only, it should be well regarded, the apostle does but *briefly* and *summarily* speak here of the *damage* by *Adam*, and the *advantage* by *Christ*. And had he no where else opened his mind *more fully* and *particularly* upon this matter, the utmost we could have argued, from his words, would have been, "that as all men die in *Adam*, so in *Christ* they

they should all be delivered from this death by a resurrection to life." But as he has largely, and *ex professo*, treated of this same point in his Epistle to the Romans, we may explain, we ought to explain, we should deal unfairly if we did not explain, what he says *here*, by what he has delivered *there*. And if we thus explain his words *here*, their amount will be this, "not merely that all men shall be delivered from the death they suffer in consequence of Adam's lapse, but that they shall be delivered from it, in consequence of the obedience of Christ, with ABOUNDING ADVANTAGE, that is, so as to reign in life for ever." See the interpretation we have given of Rom. v. 12, to the end. The apostle, having settled this point, and, as I imagine, in this sense, proceeds, in the following 23d verse, to observe, "But every man in his own order; Christ the first-fruits, afterwards they that are Christ's, at his coming." The thought he would suggest, perhaps, may be this, namely, "that God would observe a just decorum, keep to rule and order with respect to all men (58), in the

(58) *Keep to rule and order with respect to all men.*] This, it may be, is the true meaning of the phrase *κατά τάς τάξεις*. The word *τάξις* is no where else used in the New Testament. But the substantive *τάξις*, another noun from *τάσσω*, of like signification, we several times meet with; particularly in 1 Cor. xiv. 46, where it is used in this sense: *Let all things be done [ἐκλογισάμενοι καὶ κατὰ τάξιν] decently and in order.* Agreeably to this sense, *κατὰ τάξιν, διὰ τάξιν*, are rendered, in Stephens's justly entitled *Thesaurus Linguae Graecae*, *compositè, concinnè, decorè, opportune*; as also, *non temerè, sed constituta certaque ratione*.

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great affair of *making them alive after death*, that is, so alive as to *reign in happy life*; for (as has been said) this is the *advantage by Christ*, that is opposite to the *disadvantage by Adam*, of which he had been speaking. Accordingly, that God might keep to order, observe a *proper decorum*, it is said *Christ is the first-fruits from the dead*, that is, the *first* that was raised from death to *immortal happy life*, having been previously *prepared and qualified* for it; and not only so, but his resurrection was an *earnest, pledge, or assurance* to ALL MEN, that they also should be raised to a *like immortality*, when it could be done in consistency with DUE ORDER. *After Christ, those that are his*, that is, believers in him, the true followers of him, such as have lived to him, and died in him, *shall be the next that are raised*, not simply to life, but to *immortal happy life*, as, by being *Christ's*, they are *fitted* for this life, and may be raised to it conformably to ORDER: And this their resurrection shall be effected *at his coming*, that is, his second coming, his coming at the end of the world, or of this *present state* of things. Or, perhaps, the apostle might intend to suggest, by the phrase, *Εναρτος δε εν τω ιδιω ταγματι*, that mankind will be hereafter raised, not simply to life, but to *happy life*; not all at once, but *successively*; not all together, but in *different ranks or companies*. And then his meaning, in this verse, will be, "*Christ is the first-fruits, the pledge or earnest of a resurrection to immortal happy life with respect to ALL MEN; but every man shall be raised to this life in his own*"

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OWN RANK, IN THAT COMPANY, UNDER THAT STANDARD, to which he properly belongs (59).

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(59) *In his own rank, in that company, &c.*] The word *ταγμα*, though used no where in the New Testament but in this place, is yet several times used by the LXX, with whom it seems to be a *military* term, as it often is with the best Greek writers [see Stephens's Lexicon upon this word, together with *ταξις*, and *τασσω*, from whence they are both derived]. The LXX have used it once [2 Sam. xxiii. 13] for the Hebrew word *חַיָּוָה* *caterwa*, a *troop*. In the other places, which are all in the *second and tenth chapters* of Numbers, it is the translation of *לָדָג*, which Buxtorf renders *vexillum*, and our translators a *standard*. The verb *לָדָג*, which occurs in Canticles, Buxtorf translates by *vexillum erigere*, our translators have the word *banner*, and the LXX *τασσω*; which verb, when applied to *military* affairs, (as it very frequently is) signifies to *draw up troops in order of battle*, or to *range them under their proper standards, or banners*. The passage before us may then, in strict propriety, be rendered, *every man in his own rank, or, in his own company, or, under his own standard, or banner*. The expression naturally leads one to think, that the whole body of mankind will be *successfully* raised to *happy life* in *different ταγματα*, according as they become qualified for it by *being Christ's*, by being formed by him to a *meetness* for a *blessed immortality*; for the *first ταγμα* is to consist of those that *are Christ's at his coming*, that is, those who have been *prepared* by him, under the present administration of his kingdom, for a *reign in life* when he shall appear the *second time*. Perhaps the apostle John, in his book of Revelation, might mean the same thing with *what* the apostle Paul would here suggest, when he speaks, chap. xx. 5, of the *FIRST RESURRECTION*, that is, of the resurrection of the *FIRST COMPANY* of the sons of Adam to a *GLORIOUS IMMORTALITY*. Accordingly, this seems to be the explication of its meaning in the following verse; for the partners in this resurrection

THE FIRST COMPANY that shall be raised to this happy life are *the saints, at Christ's second coming.*— And here, you observe, the apostle comes to a pause.—

resurrection are there pronounced *blessed**. And why? Not because their deliverance from death, simply in itself, PRECEDED that of others in point of time; but because the *second death* should have no power over them, as it would have over the wicked; and because they should be *kings and priests, and reign with Christ a thousand years*: Which thousand years are mentioned, not because they should no longer live and reign with Christ [for they are said, in the twenty-second chapter, 5th verse, to live and reign with him *εις τους αιωνας των αιωνων*, for ages of ages]; but because, during *this period*, no attempt should be made from any quarter to disturb their peace and happiness; as also because the *rest of the dead*, the wicked dead, though *raised to life* before the expiration of this *period*, could not, till it had run out, be *so raised* to it as to live without *dying again*, or to *reign with Christ as kings and priests*. The one only thing, as it appears to me, that can give force and emphasis to the epithet *FIRST*, here applied to the *resurrection*, is, its being the *first general resurrection of men*, not simply to life, but to *live happily in a glorious reign with Christ*; and the apostle John calls it *the first resurrection*, because it is the *first of this sort*; obviously insinuating, that it would, in God's way, and time, be succeeded with *others of the same kind*. It is true, he has said nothing in particular concerning any *following resurrection of this kind*; but, by speaking of a *first*, he has in the *general*, after the manner of the apostle Paul, in this place, given us reason to *hope* for still *others*; the manner, time, and circumstances of which, though hid from our knowledge at present, may, in after dispensations, be *revealed*, as shall best answer the purposes of divine grace. I have but mentioned this interpretation of the apostle John's *FIRST RESURRECTION*, because it would carry me too great a length.

* See the Appendix.

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pause.—Instead of particularly going on to speak of the *wicked's being raised*, so as that their resurrection should be an *advantage* ABOUNDING BEYOND

to offer what I have in readiness for its support. So far as I am able to judge, the *three last chapters* of the *Apocalypse* cannot be set in an intelligible consistent light, but in conformity to *this sense of these words*; and thus explained, they exhibit a *noble*, and yet perfectly consistent meaning.

I shall only add, the exposition we have given of the 23d verse of this fifteenth chapter of the second Epistle to the Corinthians, is truly significant and grand; which cannot, as I conceive, be justly said of the *other* interpretations that are given of it. To explain the words, as most do, of *more order of time*; as though the apostle had nothing more in view than this, namely, that Christ, in point of *time*, was raised *first*; and next to him, in point of *time*, the *righteous* shall be raised; and then the *wicked*: I say, to give this as the apostle's meaning, is to make him, while speaking upon the most interesting subject, to deliver that which is of very little importance for any to know. *Every man in his own order*—are words that ought to be looked upon as carrying in them some very *significant sense*; which they do not, in the common way of explaining them: Whereas, in the *sense* we have put upon them, they are *vastly momentous*. For they are made to suggest, that the raising men, not *simply* to life, but to life that is *gloriously immortal*, is not a thing that will be done *at random*, but conformably to *RULE and ORDER*. *Every man shall be thus made alive by Christ*; for this is the *advantage by him* that is opposite to the *disadvantage by Adam*: But it shall be done in *DUE ORDER*, consistently with *fit, meet, wise, proper* conduct; that is, in one word, when they are previously *prepared and qualified* for this mercy of God in Jesus Christ. Or, should the *other sense* we have given (which indeed *virtually* is the same) be preferred, it would exhibit the like important meaning: as it leads us to think, that *mankind universally* shall be raised to *immortal happy life*, though *successively*, and in *different ταγματα, or companies*, as they become *fit* for it.

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the *disadvantage* they had suffered through *Adam*, he interposes, by way of *parenthesis*, the 24th, 25th, 26th, 27th, and 28th verses; then, resuming the subject of the *resurrection*, but confining his discourse about it to the *righteous*, without saying any thing of the *wicked*. And thus the *passage* we are upon is introduced. It is this *stop* in the run of the apostle's argument; in which he has taken care to suggest several *very important truths*, proper to be thoroughly weighed, in their just consequences, before we consider the *mediatory scheme* as shut up, or the *wicked* in circumstances to be *made alive by Christ*, conformably to *ORDER*, in the mercifully *ABOUNDING* sense, in which *all that die in Adam* shall, in the final result of things, be *made alive by Christ*.

If we critically compare the 23d verse with the 29th and following verses to the end of the chapter, and connect them together so as to make out a coherent meaning, we shall easily perceive, that the *paragraph* under consideration is a *break* in the thread of the apostle's discourse, not happening through carelessness, inattention, or confusion of thought, but made upon *express design*. This *parenthesis*, comprehended within the 24th and 29th verses, was purposely interposed to bring us to a *pause* in our thoughts, and give us opportunity and occasion to reflect upon, and duly consider, the *great truths* that are here revealed; pursuing them in their *just tendency*, *necessary connection*, and *final result*: In the doing of which, we should our-

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selves *virtually* continue the discourse, and finish it with respect to the *wicked*, as the apostle had done, in the *general*, with respect to the *righteous*. This, as I imagine, will, upon the closest examination, be found to be the *part* the *passage* before us bears in the apostle's argument: Having observed which, I now go on, as was proposed, to illustrate and confirm the sense we have given to it. And here the following particulars should be heedfully attended to.

I. Though the apostle, in this paragraph, turns our view to the *END* of the *mediatory scheme*, the time when *Christ shall have delivered up the kingdom to the Father*, yet he has very evidently taken care to do it in *such a manner* as to guard against the *error*, which expositors, and Christian writers, have strangely run into, namely, that this scheme will be *finished*, come to its intended period, upon the *second advent* of Christ, by his then *finally* and *unalterably* fixing the states of men, whether *good* or *bad*: I say, the apostle, as though he had it in express view, has taken all reasonable care to guard against this *most evident misconstruction* of his meaning, by giving us very clearly and fully to understand, that there is *a great deal to be done*, after the *second coming* of Christ, for the doing of which *a long period of time* was absolutely requisite, before the *plan* of God would be compleated, and the *whole* accomplished which he had entrusted his Son with the *mediatory kingdom*, in order to bring into *effect*. For,

II. It is most peremptorily affirmed, that an *universal subjection* to Christ should yet be effected; and the affirmation is expressed in a variety of as strong and extensive terms as could well have been used: As, by "putting down all rule, and all authority and power;" by "putting all enemies under his feet;" by "putting all things under his feet;" by "all things being subdued to him." All enemies then, yea, all things, must be subjected to Christ, BEFORE he delivers up the kingdom to the Father. The meaning of *this part* of this scripture is the *same* with the two foregoing texts we have already considered; to which therefore I refer the reader, to prevent repetition.

III. It is worthy of special notice, that, *before* Christ's delivery of the mediatorial kingdom to the Father, and the *final shutting up* the *salutary design* of his being entrusted with it, *the last enemy must be destroyed*, which is *death*; the SECOND DEATH, that *death* which those who die *wicked* men must *suffer*, BEFORE they can be reduced under *subjection* to Jesus Christ, as *head* of God's kingdom, and fitted for an *happy immortality*. So I have paraphrased the apostle's words, and, I think, for *weighty reasons*. They are those that follow.

I. It is evident, from the whole tenor of the New Testament, that those who are not *Christ's*, that is, the rest of mankind, the *wicked* and *impenitent*, those who have habitually indulged to sin while they lived, and then died in a sinful

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state: I say, 'tis evident, with respect to these, that they must suffer a SECOND DEATH. Hence *the wages of sin*, after the *first death* has been suffered, is said, by the apostle Paul, to be *death*. And the apostle John, speaking of the *wicked*, after their resurrection from the death they suffered in Adam, declares, that they shall be "cast into the lake of fire," which, says he, "is the SECOND DEATH." And the "resurrection to damnation," the "going away into everlasting punishment," the "being cast into the furnace of fire, where there shall be wailing and gnashing of teeth," mean the same thing, in the sacred dialect, with the *second death*.

2. This *second death* may, with as much propriety, be called an *enemy*, as the first death. Would the *first death*, if not destroyed, be an *enemy* to men's admission to a *glorious immortality*, an enemy so as absolutely to prevent it? The same may be said of the *second death*, and with more *emphatical* truth. And let any sense be assigned, in which the *first death* can properly be spoken of as an *enemy*; and it will at once be easy to make it appear, that the *second death* is, in the same sense, as truly an *enemy*, and *much more so*. It is this indeed, if not destroyed, that will prove the *bitterest enemy* to the happiness of mankind; and such an one as will be a visible standing demonstration, that they are not AS YET reduced under *subjection* to Jesus Christ, as the *faithful* and *obedient servants* of his kingdom.

3. This *second death*, strictly and properly speaking,

ing, is THE LAST ENEMY, and the ONLY ONE that is so. For it is an enemy that has no existence till after the *first death* is so far destroyed, as that those who are under its power are again restored to life. For it is *after* the *wicked* have been raised from the dead, that they are *cast into that lake of fire*, which the scripture calls the *second death*. As therefore the *second death*, or that which wicked men will suffer in consequence of their *own sins*, is a LATER ENEMY than the *first death*, or that death they suffer in consequence of *Adam's lapse*, it should seem reasonable, as it is obvious, when the apostle says, "the last enemy, which is death, shall be destroyed," to understand him to mean by *death*, the *second death*: For this may, with the strictest accuracy, be called the LAST ENEMY; whereas the *first death* cannot be so called, either with propriety or truth, the *second death* being posterior to it, and indeed having no existence till that has been so far destroyed as to allow of a restoration to life. For these reasons, which appear to me unanswerably strong, I take this to be the meaning of the *death* here spoken of.

But should we keep to the common interpretation, and understand by this death, the *first death*, or the death that mankind suffer in consequence of *Adam's lapse*, its destruction by Christ, understood as it ought to be, will, in reality of sense, amount to precisely the *same thing* with what we have been pleading for. For *simple restoration to life* is not the thing the scripture means by *death*
P 2 destroyed.

destroyed. To be sure, the apostle Paul had quite another notion of it. And of this we have all the evidence we can desire, in the latter part of this very *chapter*, where he is treating, *ex professo*, of *death vanquished, conquered, destroyed.* For what is the idea he leads us to entertain of it? Plainly, not a *bare return to life*, but such an one as is connected with a *glorious immortality.* His discourse upon this head is therefore thus:—"It is sown in
 " corruption; it is raised in incorruption: it is sown
 " in dishonour; it is raised in glory: it is sown in
 " weakness; it is raised in power: it is sown a
 " natural body; it is raised a spiritual body." And a little after come in those remarkable words,
 " So when this corruptible shall have put on in-
 " corruption, and this mortal shall have put on
 " immortality, THEN shall be brought to pass the
 " saying that is written, DEATH IS SWALLOWED
 " UP IN VICTORY." And he closes all by putting that song of triumph into the mouths of those, who have obtained this CONQUEST over death and the grave, " Oh death, where is thy sting? Oh
 " grave, where is thy victory? The sting of death
 " is sin, and the strength of sin is the law; but
 " thanks be to God, which giveth us the victory,
 " through our Lord Jesus Christ."

It is easy to observe, and no attentive intelligent reader can well fail of making the observation, that the apostle's notion of *death swallowed up in victory*, or, in other words, of death considered as a *conquered, destroyed enemy*, is this, and only

only this—his being so despoiled of his power, as that those, who were under it, are not *simply raised to life*, but to *such a life* as shall give just occasion for holy *triumph* in Jesus Christ on account of this victory; which cannot be, unless they are raised to an *immortality* that will be for their *advantage*. So that that if *death* is *destroyed*, with respect to *wicked men*; and destroyed it must be, with respect to them *ALL*, before Christ's delivery of the kingdom to the Father: I say, if *death*, the *last enemy*, is *destroyed*, the *whole human race* must not only be raised from the dead, but so raised therefrom as to *reign in life*, sooner or later, as the *reduced subjects* of Jesus Christ. This is certainly the apostle's notion of *death destroyed, swallowed up in victory*, in this chapter.

And it is remarkable, the idea he here gives of *death destroyed* perfectly coincides with that *abounding of the grace and gift through Christ to all men*, of which he speaks in the 5th chapter of his epistle to the Romans; which, over and above reversing the sentence of *death*, will finally instate them all in *eternal life*. For, as he there argues, [and his argument refers to *mankind universally*, as I have, I trust, sufficiently proved already] “ If by the
“ offence of one, death reigned by one; MUCH
“ MORE they who receive the abounding of grace,
“ and of the gift of righteousness, shall REIGN IN
“ LIFE by one, Jesus Christ.” And again, “ That
“ as sin hath reigned unto death; even so might
P 3 “ grace

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“ grace reign through righteousness unto ETERNAL LIFE, by Jesus Christ our Lord.”

IV. It is with a great deal of clearness and particularity asserted, in this scripture, that *Christ shall not give up his trust*, as head of the mediatorial kingdom, till he has, in EVENT and FACT, *subdued all enemies*. For it is declared in so many words, “ he must reign till he hath put all enemies under his feet.” And again, “ WHEN all things shall be subdued, THEN,” and not till then, “ shall the Son also himself be subject to him that put all things under him.” We were taught to argue, in the before-explained, Heb. ii. 8, 9, that *all things would be subjected to Christ*, since he was *crowned with glory and honour*. We are here explicitly given to understand wherein the *true force* of that argument consists. It lies in this, that Christ, having been exalted to *regal dignity and power*, shall *continue vested with it*, and *never lay it aside*, till he has, IN FACT, brought ALL THINGS, ALL ENEMIES, into *subjection* to him. The apostle has left no room for debate upon this matter. It is CERTAIN, if we may rely on his authority, that Christ will *continue* head of the kingdom of God, and exercise his wisdom, and power, and grace, in this capacity, till he has ACTUALLY SUBDUED ALL ENEMIES. Upon which I would ask, *Is SIN an enemy (60)?* If it is, then it shall be *destroyed*:

(60) It would be strange if any should question, whether SIN may be called an enemy, or one of those enemies which are

destroyed: Nor will Christ deliver up his mediatory kingdom, till he has, in EVENT and FACT, *destroyed* it. Now, SIN can be DESTROYED in no possible way but by reducing sinners under *moral subjection* to the government of God. See Heb. ii. 8, 9, under which text this matter is argued. I would ask again, Is DEATH, the SECOND DEATH, *an enemy* (61)? Then this enemy also shall be *destroyed*; for Christ must destroy ALL ENEMIES, and consequently this: Nor can he, upon the plan of God, deliver up the kingdom, till he has done this. Now the *second death* can be *destroyed* in

to be *destroyed*. For it is expressly spoken of [Rom. viii. 7. and James iv. 4.] as *enmity to God*, and that which is *not subject to the law of God*. And it was indeed SIN that at first broke the *peace* between God and man; and it has ever since *opposed* the government of God, and is the *grand hindrance* to that *moral subjection* to the divine authority, which all reasonable creatures ought to be under to it. And it was PRINCIPALLY with a view to DESTROY THIS ENEMY IN PARTICULAR, that Christ came into the world; and it was to this end PRINCIPALLY also, that he was exalted to the right hand of God's power in heaven. SIN therefore is emphatically one of THOSE THINGS, OR ENEMIES, that must be *subdued, brought under subjection*, before Christ's *delivery of the kingdom to the Father*.

(61) Let not any say, that the SECOND DEATH is not an *enemy*. For it may with as much propriety be so called as the *first death*: Nor can the *first death* be said to be an *enemy* in any assignable sense, but the *same* may be said of the *second death* in the *same sense*. Most certainly it is A THING capable, in its own nature, of being *subdued*: And if ALL THINGS absolutely, God only excepted, shall be *subdued to Christ*, this also must be *subdued*.

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no way whatsoever, but by *putting an end to its power* over those who are the subjects of it. The arguing here appears to me strictly and absolutely conclusive.

There are two *texts* parallel to this, which I may properly mention here, as they tend to strengthen what I have been just saying. The *first* is Heb. x. 12, 13. "But this man, after he
" had offered one sacrifice for him, for ever sat
" down at the right hand of God, from hence-
" forth expecting till his enemies be made his
" footstool." The *perfect* and *entire* reduction of *all enemies* is what Christ is here represented as *looking, or waiting for*, as the *effect* of his *exaltation*, in reward of his *sufferings and death*. And surely, he ought to be supposed to *expect this*, upon *good grounds*; such as would not, in the end, *disappoint* and make him *ashamed*.—The *other* text is Psalm cx. 1. "The Lord said unto my Lord, Sit thou
" at my right hand, until I make thine enemies
" thy footstool." It is remarkable, this passage is no less than five times applied to Christ, by the writers of the New Testament; as in Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. Heb. i. 13. And the plain meaning of it is, that Christ was seated at God's right hand in heaven, to *continue* there as *Head and Lord* of the mediatorial kingdom, till *all enemies* should be *perfectly* and *absolutely* *subjected* to him; which means the same thing with what is declared in the passage we are upon, namely, that he shall *go on reigning*, and

not

not give up the kingdom, till he has subdued all enemies.

V. In the last place, it readily falls in with the observation of every attentive reader of this paragraph, that the *reign of Christ*, in his mediatory kingdom, is to make way for GOD'S BEING ALL IN ALL; and will accordingly last, till he has *ripened* and *prepared* things for the commencement of this *glorious period*. As the *mediatory kingdom* was put into the hands of *Christ* for the *reduction of all enemies*, he will be *all in all* till he has accomplished this end; that is, the administration of government, till this time, will be *wholly* in his hands. He will be head over all; he will govern all; he will be all unto all. But when he has discharged his *mediatorial trust*, by having reduced all enemies under subjection to the divine government, THEN will he deliver up the kingdom to God, even the Father, when GOD SHALL BE ALL IN ALL, that is, shall govern all, influence all, make communications to all, IMMEDIATELY, and NOT THROUGH THE HANDS OF A MEDIATOR. Now, and as long as the mediatory kingdom lasts, nothing is done but THROUGH THE INTERVENTION OF CHRIST; but THEN, all things shall be DIRECTLY GOVERNED BY GOD HIMSELF. All duty will be IMMEDIATELY tendered to him, and all favours and rewards IMMEDIATELY communicated from him.

It is easy to distinguish between these *two periods*, THAT wherein the mediatory kingdom is in the hands

hands of Jesus Christ; and THAT which will afterwards commence, when God, as King, will be IMMEDIATELY ALL IN ALL. These are certainly periods *quite distinct* from each other. The just difference between them has not, I believe, been sufficiently attended to: Whereas, if it had been clearly stated, it might have served as a *key* to open the true sense of a great many texts of scripture, I mean, those in particular which relate to the *future existence* of the race of Adam.

I shall endeavour, as briefly as I can with perspicuity, to point out the *difference* between these periods, or *dispensations*.

As to the *first*, the *reign of Christ in his mediatorial kingdom*;—this takes in the whole space of time, from his exaltation to this dignity and trust, till *all enemies, all rebel-men, the whole human kind*, shall be recovered from their apostacy, and reduced under *due subjection* to God. And whatever is done, within this space, whether to *good men*, or *wicked men*; in a way of *reward*, or *punishment*; in the *present* state, or the *future* one, it is all to be considered as the result of Christ's *administration in the kingdom of grace*, and in order to *prepare* the way for the coming on of the *other grand period*, the time when GOD SHALL BE ALL IN ALL.

This space of time, the time, I mean, of *Christ's reign in his mediatorial kingdom*, may be divided into *two general periods*. The *one* takes in this *present state* of existence; as to which we are all ready enough to acknowledge, that Christ reigns

at the head of *God's kingdom of grace*, and that *one effect* thereof will be the *reduction* of a number of the sons of Adam under *such obedience* to God, as that they will be fitted for a *glorious immortality* in the next state. The *other period* of Christ's reign is THAT which *intervenes between the general resurrection and judgment*, and the time when God shall be all in all. There is, as I imagine, a just foundation to speak of *such a period* as this ; and it is, if I mistake not, a period of *very great importance* : Upon which therefore I shall be a little particular in explaining myself.

It has been commonly supposed, that, at the second coming of Christ, and the general resurrection and judgment, the *saints* shall be received to *heaven*, and the *wicked* sent to *hell* ; and that now the scene of Providence will be closed, the *final states* of men being absolutely fixed : Whereas, it is very evident, from this paragraph of sacred writ, that a *second period* of the reign of Christ will *commence* at the *general resurrection*, when, as *head* of the kingdom of God, he will open a *new dispensation*, with respect to both the *righteous* and the *wicked*.

As to the *righteous*, whom he has *already*, or in the *first period* of his mediatory reign, reduced under *subjection* to the *moral government* of God, he will, at his *second coming*, bestow upon them the *reward* of good and faithful servants : Not giving up the kingdom to the Father, upon having done this, as is commonly supposed ; but still reigning
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at its head, under a *new* and *more glorious* administration, and going on to do so, NOT FOR EVER, but till the time is come when GOD SHALL BE ALL IN ALL: Upon which will commence a still *new*, and still *more glorious* dispensation.

And as to the *wicked*, who would not be persuaded, by any of the methods that were used with them, in this *present state*, to submit to the divine government, *they*, while the *righteous* are *reigning in life and glory*, shall be sent, by the Lord Jesus Christ, in execution of his mediatory trust, to the place of *weeping, and wailing, and gnashing of teeth*; not to continue there *always*, but till the rebellion of their hearts is subdued, and they are wrought upon to become the *willing and obedient subjects* of God. For 'tis plain, from this text, that Christ, after the resurrection of the saints, at his second coming, and their being crowned with immortality and life, will still *continue* at the head of the kingdom of God, yea, and go on exercising his wisdom, and power, and grace, in his kingly office, till he has *conquered all enemies* ABSOLUTELY and WITHOUT EXCEPTION. Possibly, it may be a *long series* of time before they will *all* be *willing* to submit, so as that they may be *prepared for mercy*: But yet, they will *all*, sooner or later, and some of them, probably, much sooner than others, be brought to submit with freedom and pleasure too.

The idea, in short, I would convey of the matter is this;—that the *state*, between the *general resurrection*,

resurrection, and *God's being all in all*, may contain a duration of *long continuance*, so long as to answer to that scripture phrase, *εις τους αιωνας των αιωνων*, *for ever and ever*, or, as it might more properly be rendered, *for ages of ages*; and that, during the whole of this state, the *righteous* shall be *happy*, under the government of Christ, and the *wicked miserable* [at least such of them as are most *obdurate*. See what is afterwards said upon this phrase in the Revelation, *for ever and ever*]: Not with a view to their continuing so *finally*, and *eternally*; but as a *mean*, under the conduct and influence of Christ, still at the *head* of God's kingdom of *grace*, to destroy the *enmity* of their hearts, and make them his *willing* and *obedient people*: Which, when accomplished, the *grand period* shall come on, when God shall be himself IMMEDIATELY ALL IN ALL.

And the *difference* between *this period*, and *that* we have been describing, seems to me to lie in these things:—The *one* has *Christ* reigning at its *head*; which reign will be for *a time only*, though it may be a *long time*: During which time a *part only of mankind*, having been previously prepared for it, shall be instated in the possession of immortality and happiness; while the rest shall have their portion in the place of *blackness of darkness*, as a suitable and necessary *discipline*, under the government of Christ, in order to their being reduced under *moral subjection* to him: Which being accomplished, *this period* will now
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have an *end*, and the *other* be ushered in, the *distinctive characteristic* of which is, that GOD WILL BE ALL IN ALL ; that is to say, the administration will be now in *his hands*, not in the hands of *Jesus Christ*, for he also will be *subject to the Father*. And *mankind universally*, having been cured of their *enmity*, and formed to a readiness to be in *subjection* to God, shall be the objects of his merciful care. He will now be a God to them ALL, and IN ALL THINGS, IMMEDIATELY concerning himself for their welfare, so as that they shall be *happy beyond conception*, and *without end*.

I would here remark, upon what has been above offered, that the *reward* promised, under the administration of Christ's kingdom, in this *present state*, in order to persuade men to become his good and faithful subjects, is not the *final happiness* God intends to bestow upon them, but the happiness of THAT STATE which intervenes between the *resurrection* and *God's being all in all*. And the scripture account of this reward surprisingly agrees with this sentiment. It is frequently spoken of under the notion of happy enjoyment IN THE KINGDOM OF CHRIST ; which directly points our thoughts to a *period, dispensation, or æconomy*, that has *Christ* for its *Head and Lord*. And, in truth, *that kingdom*, in which Christ is said to reign *for ever*, must have a comparatively low sense put upon it, if it continues no longer than the *end* of this *present world*: Whereas, it will have a very significant meaning, if *Christ is to reign king of the saints*,

saints, in that *glorious state* that will be erected at his *second coming*.—This *reward* also is described by the *saints sitting down with Christ in his throne*, as he is *set down with the Father in his throne*; and by *their living and reigning with him*: Both which representations obviously suppose, that *He* is yet at the *head* of his mediatorial kingdom; the time not being come, when God even the Father is *immediate Lord and Sovereign*. And it is observable, the promise of this *reward* is expressed, Rev. v. 10, by *their reigning on earth*; which, by the way, is a plain intimation, that it will be bestowed on them in *the new heavens*, and *the new earth*, which will succeed the *dissolution* of the *present form* of this lower world by *fire*. HERE the *saints*, in their *resurrection-state*, shall live under the *reign of Christ*, who will be *all in all to them*, till the *period* commences, when the administration shall change hands, and God be himself IMMEDIATE king and sovereign.—But I have room only to suggest this thought. To set it in a full light would carry me too far beside my present design.

It is likewise an obvious and natural deduction from what has been said, that the *punishment threatened*, under the *present reign* of Christ in God's kingdom, to discourage our rebellion against the *moral government* of Heaven, and to promote our *subjection* to it, is the *misery of the SAME INTERMEDIATE STATE*, and not misery that will have NO END. And with this remark, the scripture also admirably well agrees. Hence the *future punishment* is most

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frequently spoken of in terms, that evidently convey the idea of a *dispensation, age, or period of duration*. This is plainly the meaning of that famous text, in which this misery, as is commonly supposed, is said to be *εις τους αιωνας των αιωνων*, *for ages of ages*; and of those texts which call it *κολασιν αιωνιον, το πυρ το αιωνιον, ολεθρον αιωνιον*, *everlasting punishment, everlasting fire, everlasting destruction*: So the words are rendered in our English Bibles; but we are very obviously led to understand by them, *misery that must be suffered for a certain period, age, or dispensation*; for that is the proper meaning of the word *αιων*. It is *most commonly* used in this sense throughout both the Old and New Testament; as we shall have occasion particularly and largely to shew afterwards.

Conformably to the above remarks, the *great difference* between those, who go out of this *present state* God's *obedient subjects*, and others who die *rebels* against him, will lie in this, not that the *former* will enter upon *final happiness*, or the *latter* upon *final misery*; but that the *one* shall be admitted, at Christ's *second coming*, to dwell with him in his *kingdom of glory* for a *certain period of duration*, while the *other* shall be banished his presence, to dwell in *unspeakable torment* till they are wrought upon to see their folly, repent of it, and willingly yield themselves up to God as his *obedient servants*. And, in this view of the matter, full scope is allowed for an adjustment of that *inverted conduct* of Providence, in this *present state*, according

ing to which it has *happened to the righteous according to the work of the wicked, and to the wicked according to the work of the righteous*; and not only so, but opportunity is given also, by means of this *different* treatment of the *righteous* and *wicked*, to prepare them both, no doubt, in the wisest and best-adapted manner, for that NEW and GRAND DISPENSATION, which is yet to take place. And now the *scheme* of God, so far as it was put into the hands of *Christ* to be carried into *execution*, under his *mediatory* management, is FINISHED. For the whole conduct of Providence, under his administration, having been adjusted, and the *whole human race*, at the same time, reduced under *moral subjection* to the divine government, *He* will now give up his *mediatory kingdom to the Father*, who will, from this time, *reign IMMEDIATELY himself*; making the most glorious manifestations of his being a *God, and Father, and Friend to all, in all things, without end.*

I need not now say, what a poor, low, lean idea the *common explanation* of this scripture gives us of the FINAL EFFECT of *Christ's reign* in his mediatory kingdom, in comparison with *that, the above interpretation* lets us into. According to *this*, SIN, SATAN, and DEATH, the SECOND as well as FIRST DEATH, shall be TOTALLY and ABSOLUTELY DESTROYED, and the WHOLE HUMAN RACE reduced under a *free, and yet full, subjection* to the government of God, so as to be the *meet objects* of his mercy, when he shall *finally take the kingdom into*

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his

his own hands: Whereas, according to the *other*, myriads of the sons of *Adam* will be EVERLASTINGLY CONFINED IN HELL, as REBELS against the government of God, that is, as the MORAL ENEMIES of his kingdom; notwithstanding it is here most peremptorily affirmed, that *all enemies shall be subdued*, yea, that *all things shall be put under the feet of Christ*; and that *he shall not deliver up the kingdom to the Father TILL ALL THIS IS ACTUALLY CARRIED INTO FACT.*

No wonder this has been reckoned among the dark and difficult texts in the apostle Paul's writings, while men have endeavoured to fasten a *sense* upon it, that really sets it at variance with itself, beyond the possibility of a reconciliation by any human skill: Whereas, according to the *sense here given*, the apostle's meaning is quite easy, and yet consistent. And it is indeed a circumstance much favouring the *interpretation* we have gone into, that it is not the result of nice and laboured *criticism* upon the words here used, but obviously arises from the just import of them, in their most *simple* and *natural* construction, without the help of *art*, or the show of any *extraordinary understanding* in the force of language.

Before I proceed to another text, I would interpose an observation here, which, as I apprehend, will not be wholly useless. It is this:—Upon supposition of the truth of the above explication of this scripture passage, it is obvious, at the first glance, that *some* among the sons of men will be so wrought

wrought upon, in this *present state*, under the administration of God's kingdom by Jesus Christ, as to be *prepared for an immediate reign* with him in *life and glory at his second coming*; while others will stand it out against all the methods of wisdom and grace, he sees fit, as a *moral governor*, to use with them, and will not be persuaded to become his *willing people*, till they have first known by experience what the *torments of hell* mean. And may it not be with a view to *this difference*, which God knew, before all worlds, there would be among men, that the *language of many texts of scripture is formed*? And if this thought were duly attended to, in their *explication*, might it not give a *clear and unexceptionable meaning* to them? I shall not think it a needless digression to explain myself here by coming to instances. Thus, when it is said, 1 Tim. iv. 10, "God is the Saviour of all men; especially of them that believe," are we not herefrom at once enabled to put upon the words an easy and significant sense? For God may properly be called *the Saviour of all men*, as they shall *all*, in the *final issue* of things, partake of the *salvation by Jesus Christ*; and yet, he may eminently be said to be *the Saviour of them that believe*, as, by their being *believers*, they are *prepared for an entrance upon an happy immortality*, and *shall enter upon it IMMEDIATELY at Christ's coming*, without first passing through the *second death*. So when our Saviour says, John x. 14, "I am the good shepherd, and know my sheep, and

"I am known of mine;" and again, in the 15th verse, "I lay down my life for the sheep;" and yet again, in the 27th, 28th, and 29th verses, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand:" I say, by the help of the above thought, may it not be easy to give a plain and consistent meaning to his words? By *these sheep* which the Father hath given to Christ, for whom Christ laid down his life, to whom he will give eternal life, and who both know him and are known of him, may we not fairly understand *that part* of mankind who are of *such a temper of mind* as to be persuaded to submit to Christ, as their *shepherd and guide*, in consequence of the *means* that are proper to be used with men in this *present state* of the kingdom of God? And as God knew who *these* were, he might give them to Christ to be fitted by him to reign in life a certain age, dispensation, or period of duration, to commence IMMEDIATELY upon his second coming; and he will certainly prepare them for this reign in life, and bring them to it, and nothing shall be ever able to prevent the execution of this purpose of God's mercy concerning them. But then, it ought to be remembered, and particularly considered, these are not Christ's sheep, neither did God give them to him to bring them to eternal life,

to the *final exclusion* of the *rest* of mankind. For he says, in this very chapter, ver. 16th, "And
" other sheep I have, which are not of this fold :
" Them also must I bring ; and they shall hear my
" voice, and there shall be ONE FOLD, and ONE
" SHEPHERD." Other interpretations may be
given of these words ; but may not the *true mean-*
ing of them be this—that the *rest of mankind* are the
sheep of Christ, have been given to him by the Fa-
ther, and shall, in the time laid out for it in
the scheme of God, certainly *hear his voice*, so as
that the *whole human race* shall make *one fold* and
have *one shepherd* ? And may we not understand
in the same sense, what has sometimes been called,
the golden chain of salvation, Rom. viii. 29, 30 ?
" For whom he did foreknow, he also did pre-
" destinate to be conformed to the image of his
" Son, that he might be the first-born among
" many brethren. Moreover, whom he did pre-
" destinate, them he also called ; and whom he
" called, them he also justified ; and whom he
" justified, them he also glorified." As if the
apostle had said, " Whom God, in his infinite pre-
science, knew to be of a *disposition* to be wrought
upon, under the administration of his kingdom
of grace, in this *present state*, them he *destinated*,
or *determined*, before all worlds, should be con-
formed to the *image of his Son* in the glories of the
next state, that he, that is, the Son of God, might
have *many brethren*, and be *the first-born*, that is,
the *chief and head* among them in *that state*. And

whom he thus destinated, or determined, should enter upon the joys of the *next state*, them he purposed to *call*, or *invite*, into the *gospel-kingdom*, by the preaching of Christ, or his apostles, or their successors; and whom he thus invited into this kingdom, them he purposed to *justify*, upon their becoming the qualified objects of this favour; and whom he justified, them he also purposed to *admit* to the glories of the *resurrection-state*." Not that it was the design of the apostle, in this text, to leave the *rest of mankind* to *perish* without hope, or mercy: For he elsewhere says, in this very Epistle, that they shall *all reign in life through Jesus Christ*. But he is here speaking of those who are the persons that shall be *glorified*, according to the scheme of God, in the *state that follows next upon this*. God knew who, among the sons of Adam, would be so disposed as that they might, in consistency with their *liberty as free agents*, be wrought upon to become his *obedient subjects*, in consequence of the *means* his wisdom thought proper to use with men in this *present state*; and *them*, in the manner before described, he *determined* should be *glorified* in the *resurrection-state*.—In the same sense still may we not understand those texts, in which *particular persons* are spoken of as the *elect*, or *chosen* of God? I am fully satisfied, that the terms *Elect*, *Chosen*, are often used, in the New Testament, with respect to the *whole body* of Christians, as signifying nothing more than their being selected from the rest of the world, and admitted

mitted into the *visible kingdom* of God, in order to their being under *peculiar advantages* that they may be fitted for *eternal life*. But this notwithstanding, I think it certain, that they are sometimes used otherwise, and stand to signify *particular persons infallibly selected for salvation*. Thus the term *chosen* is used by our Saviour, in that observable passage, Matt. xix. 30, "Many are called, but few are chosen;" which is repeated again, chap. xxii. 14. And in the same sense the word *elect* is taken, as I apprehend, in Rom. viii. 33: "Who shall lay any thing to the charge of God's elect? It is God that justifieth—;" and in other places that might be mentioned. But whenever, by *elect*, or *chosen*, the scripture means *particular persons certainly selected for salvation*, why may we not understand by them *those*, whom God knew would be *wrought upon*, in this *present state*, under the government of Jesus Christ, and therefore fixed upon them as the *persons* that should, in the *next state*, be *glorified* by him? though not to the *exclusion* of *others*; as has been already said, and need not be again repeated. And whatever other texts there are of the like import with those above-mentioned, may they not *all*, in *this way*, have an easy sense put upon them, and *such an one* as is consistent with the *universal benevolence* of God, and the *universal efficacy* of Christ's power, as seated at the *head* of God's kingdom of grace, in order to *prepare mankind* for the blessed time, when *God shall be all in all*?—I have not yet had

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leisure so thoroughly to examine all the texts of *this sort*, as to say, that they certainly ought to be thus interpreted; but I know of no valid objection to the contrary, and cannot but think it well worthy of consideration, whether this may not be the real truth of the case: Which, if it should prove to be so, would at once put an end to *some controversies*, which are thought to be important.

I shall now close the *proof* of this proposition I have been so long upon, because an *important* one, and that indeed on which the present cause entirely rests, by turning your thoughts awhile to one of the *first texts* in the Bible, and the *very first* that reveals the *promise* of a *Saviour*; and I would the rather bring *this text* into view, as it *summarily* comprehends *the whole* of what we have been saying concerning the *reduction* of mankind *universally* to an *obedient submission* to the governing will of God. The text I have in my eye is Gen. iii. 15, "And I will put enmity between thee and
"the woman, and between thy seed and her seed;
"it shall bruise thy head, and thou shalt bruise his
"heel." Expositors seem universally agreed, that *Christ*, who was *born of a woman*, is the *seed* here principally intended. And when it is affirmed of him, that he shall *bruise the serpent's head*, the thought designed to be conveyed is, the *complete victory* which he should gain over the *Devil*, here spoken of under the emblem of a *serpent*. For the words are evidently an allusion to the way of *killing serpents*, by striking at their head. To
bruise

bruise a serpent's head, is a phrase expressive of one and the same thing with *killing a serpent*. Consequently, when it is said of Christ, that he shall *bruise the serpent's head*, the idea naturally and obviously communicated by the words is, that he shall *destroy the Devil*; not *his being*, but *that kingdom of sin*, which, by his *means*, as a *tempter*, he had introduced into the world, accompanied with *sorrow and death*. If interpreters have been right, as I judge they have (62), in understanding these words

(62) It would be needless, in a work of this nature, to enter upon a laboured proof of the propriety of this interpretation. The reader who needs, and desires, satisfaction herein, may meet with it in Bishop Sherlock's *Use and Intent of Prophecy*, or in Dr. Shuckford's *History of the Creation and Fall of Man*. I would only observe, it would be treating *Moses* with great dishonour, to make him speak, in this text, as some are pleased to do, of a *mere contest* between the *race of men*, and the *race of serpents*; as though he intended only to suggest this, "that serpents would be apt to bite men's heels, and that men would be apt, in return, to strike their heads." This is too trifling a business to be introduced, with so much solemnity, by any valuable writer, much less so grave, serious, and judicious an one as *Moses*, considering him only in his ordinary character. Besides, it ought to be remembered, '*Moses* does not here say [to use the words of the last of the above-mentioned authors], that *mankind* and *serpents* should have a general enmity at each other; but the *Hebrew* words, if truly interpreted, denote, that some *ONE PERSON* should descend from the woman, who should *capitally* conquer and subdue the *great enemy of mankind*.' The words, *Hua Jesphka rosh*, as this writer largely shews, 'cannot mean it, *her seed, shall bruise thee in the head*, taking the word *seed*, as
' a noun

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words of Christ, and his *victorious conquest* of the Devil, that is, his *works*, that *sin* and *wickedness*, he has all along, from the beginning, been the encourager of, by his *temptations*; I see not but this *first promise* of God fairly leads us to look for the time, when SIN shall be TOTALLY and ABSOLUTELY DESTROYED by him, who was *born of a woman*. This is certainly the most simple, plain con-

‘ a noun of *multitude*, to mean *many*; for, in such case, the
 ‘ Hebrew language would have been, *they shall bruise thee in*
 ‘ *the head*: But it ought to be translated, HE HIMSELF, in-
 ‘ tending *one person*, and no more, *shall bruise thy head*.’ And
 it is observable, as this author further remarks, ‘ the trans-
 ‘ lators of the *Septuagint* have thus rendered the place with-
 ‘ out *inspiration*, and before any *prophet*, or *apostle*, had directed
 ‘ any such interpretation, by being only true masters of the
 ‘ Hebrew tongue, so as not to lose, or vary from, the *precise*
 ‘ *meaning* of a very significant expression in it.’—Having said,
 the *Septuagint* version runs thus, “ And I will put enmity be-
 “ tween thee and the woman; and between thy seed and the
 “ seed of her: HE [ΑΥΤΟΣ] shall bruise thy head, and thou
 “ shalt bruise his heel;” he proceeds to say, ‘ the point to be
 ‘ observed in this translation is, that it does not say IT shall
 ‘ bruise thy head. The pronoun does not refer to the word
 ‘ *seed*, but it is, HE shall bruise the head of the enemy here
 ‘ spoken of. Had the Greek interpreters thought the text to
 ‘ mean, that the woman’s seed or offspring in the *general* were
 ‘ here intended, they would have said *αυτο*, to agree with
 ‘ *σπερμα*, as we say IT in our English: But they more cor-
 ‘ rectly rendered the place *αυτος*, HE; apprehending some *one*
 ‘ *particular person* to be here intended, and not the offspring of
 ‘ the woman in the *general*.’ This same author largely shews
 this to be the true meaning of the Hebrew likewise, *History*
of the Creation and Fall of Man, page 240, and onwards.

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struction that can be put upon the words (63), if they have any reference to *Christ*, and his conquest of

(63) When I speak of this as an easy plain construction of the words, I would be understood to mean with respect to us, who are acquainted with *after similar*, but *more explicit*, promises and predictions, together with the *explanation* of them by their accomplishment (in part) in the *incarnation, life, death, resurrection, and exaltation*, of our Saviour Jesus Christ, and what we are directly told will be *consequent thereupon*. To us, in this situation, under these circumstances, *this promise* very evidently appears to contain the *meaning* we have put upon it. I do not say, that it appeared to Adam, or to his posterity in *former ages*, in this light; or that God intended it should. Perhaps, it would not have consisted with the *intermediate steps* in the accomplishment of this promise, to have delivered it in a manner *so explicit* as that they might have thus understood it. But this is no argument, that it did not really contain this *meaning*, or that we may not be rationally convinced that it did, considering it in *connection* with the scheme of Providence, as it has *since been opened*, more especially in the *revelations* of God by his Son *Jesus Christ* to the *apostles* and *prophets*, and through them to us. We may, in consequence of these advantages, be able very easily and obviously to perceive, that this was the *real intention* of God in his *promise* to *Adam*, and that the words, in which the promise is delivered, are not only capable of *this sense*, but as *clearly* and *fully* expressive of it as words *summarily* could be. And, in truth, it is with me one of the *strongest evidences* of the *divinity* of the *scriptures*, that *this*, and *other* ancient promises and predictions, are *so worded*, as that the scheme of salvation, as it has been gradually unfolding till these last days, is *very obviously*, however *summarily*, pointed out in them; insomuch that a sober enquirer can scarce fail of perceiving, that *one* and the *same scheme* has been in prosecution even from the days of *Adam*; which scheme, however *dark* to *former ages*, is *now*,
in

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of the *Devil*, that is, of the *kingdom of sin* which he had been an *instrument* in introducing into the world. So that the *whole* of what we have done, in this essay, is nothing more than an enlargement upon that which was *summarily*, and in a few strong and expressive words, delivered as the *grand intention* of God, in constituting his Son Jesus Christ the Saviour of men. And I see not, I confess, if the time does not come, before Christ's *delivery of the kingdom to the Father*, when it shall be true, in EVENT AND FACT, that SIN IS TOTALLY DESTROYED, by a reduction of ALL MEN UNDER MORAL SUBJECTION TO GOD, but that it ought fairly and honestly to be owned, that *he has not bruised the serpent's head*, as it is here declared that he should. How can it be, that the *Devil*, that is, *his kingdom*, which *essentially* consists in the *reign of sin and lust*, should be *destroyed by Christ*, in any propriety of sense, while thousands and millions of the sons of *Adam*, not only in the *present state*, but *throughout all eternity*, (as the commonly-received opinion is) will live IN ENMITY WITH GOD, retaining their character as REBELS AGAINST HIM, but SUBJECTS IN THE DEVIL'S kingdom? I know not in what light the above evidence, in favour of a *universal reduction* of mankind, may appear to others; but

in the times of the Gospel, made *sufficiently* manifest to all men: Though the *evidence* is not so full as it will be, when *mankind* are got still further into the *accomplishment* of the *grand purpose* of God, generally declared in this *original promise* to *Adam*.

to me it is so glaring, that I cannot but wonder it has been so generally unperceived in the Christian world, all along to the present day; and that even still multitudes are so blind as not to see it. It cannot easily be accounted for from any other cause, than that strong bias there has been upon the minds of men, even from children, in favour of contrary doctrines.

PROPOSITION VI.

“The scripture language, concerning the RE-
“DUCED, OR RESTORED, in consequence of the
“mediatory interposition of Jesus Christ, is such
“as to lead us into the thought, that THEY are
“comprehensive of MANKIND UNIVERSALLY.

There is *one text*, at least, expressed in such terms as render it incapable of being understood in any *other sense*, and several *others* that may naturally and reasonably be interpreted to carry *this meaning*; especially if compared with the texts that have been already explained.

The *text* that I will venture to say is clearly and fully expressive of this idea, namely, *that the redeemed by Christ are comprehensive of mankind universally*, is in the *book* of the Revelation. I shall introduce what I have to say upon it with this short previous remark, namely,

That as the apostle John, or rather the Divine Spirit who spake by him, had it in design to exhibit

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exhibit a *prophetic* representation of the *several successive states* of the Christian church, before the *second coming* of Jesus Christ; and of *that state* also, which will intervene between his second coming and the *finishing* of the scheme of God, with reference to men, as *managed* by him; he was led, in pursuance of it, to open to our view *that period under Anti-Christ*, which would give occasion for *tremendous judgments* in the conduct of Providence. And, while he was upon this dark and terrible scene of things, for the relief of the apostle's mind, and for the encouragement and support of the people of God, he has now and then *interposed a vision*, in which he had a sight of the *victorious efficacy* of Christ's dominion, as *head* of the kingdom of God, the glory whereof he heard ascribed to him by the *holy angels* above, as well as the *happy subjects* of it. And, in one of these interposed visions, the text I lay this stress upon, in proof of the present proposition, has a place.

It is, Rev. v. 13, "And every creature which
"is in heaven, and on the earth, and under the
"earth, and such as are in the sea, and all that are
"in them, heard I, saying, Blessing, and honour,
"and glory, and power, be unto him that sitteth
"upon the throne, and unto the Lamb, for ever
"and ever." These words evidently look forward
to the *COMPLETION* of the scheme of God with
reference to mankind, or to the *time* of God's
being *all in all*; bringing in the *sinless intelligences*
above, as uniting with *the whole race of Adam*, in
giving

giving the glory of their RESTITUTION, or REDEMPTION, to *God* who *contrived* the plan of it, and to *Christ* who was the person, under *God*, that carried it into *execution*. And that *mankind universally* are the persons singing this hymn of praise, in concert with the holy *angels* of heaven, is evident, as I imagine, beyond all reasonable dispute, from the *enumeration* here made, which is in the *fullest* and *most extensive* terms. For not only *the creatures* which are *in heaven*, but those also which are *on earth*, and *under the earth*, and *in the sea*, are the creatures whom the apostle John saw bowing down in *voluntary acts* of homage, and thankful adoration, before *God*, and the *Lord Jesus Christ*, for the great benefit of *redemption*, or *salvation*. And, as though sufficiently *extensive* language had not as yet been used, in the above enumeration, it is further added, *And all things in them*. If the apostle had really intended to have introduced *the whole human kind*, together with the *angels*, as ascribing thanksgiving, and blessing, and honour, to *God* and the *Lamb*, for their *restoration*, or *salvation*, how could he have done it in words that more easily and certainly convey this sense? For *the whole human kind* are to be found in the *places here specified*; and the *specification* of these places, which contain them *all*, is a sure argument that he intended to comprehend them *all*. Why else should he be thus particular in *specifying* them? It is observable, when this same apostle, in the 20th chapter of this *book*, would

ransack the whole creation, in order to bring *all the individuals of the human race* before the throne of Christ's judgment, his language is, "And the sea gave up the dead that were in it; and death and the grave" [so I should translate the word *αἶψα*, in this place, and not *bell*] "delivered up the dead that were in them." Now, the *creatures* spoken of, in the foregoing 5th chapter, as *under the earth*, are those very ones concerning whom it is said, in the 20th chapter, that "death and the grave delivered up the dead that were in them:" In like manner, the *creatures* that are *there* said to be *in the sea*, are *the dead* that *the sea* is *here* said to give up. So that if *mankind universally* are included in the terms used in the 20th chapter, they ought also to be included in those that are used in the 5th chapter. And there is indeed *greater reason* to interpret the language in the 5th chapter, as including *mankind universally*, than in the 20th; because the enumeration *there* is more *full and compleat*: For it takes in *all on the earth*, as well as *under it*, and *in the sea*; that is, it takes in both *the quick and the dead*, which are terms, in the sacred dialect, comprehensive of *all the individuals of the human kind*. In short, *the creatures*, the apostle John saw paying their thankful acknowledgments before the throne of God, in concert with the angels of heaven, for the *salvation* by Jesus Christ, were the *whole posterity of Adam*, mankind without exception: And lest we should be led to think otherwise, he has used language that comprehends *all*
that

that live on the earth ; all that ever died on it, and were buried under it ; and all that ever died on the sea, and were thrown into it. And if EVERY CREATURE that *lives on the earth*, and EVERY CREATURE that is in *the state of the dead*, does not comprehend *mankind universally*, it is difficult to find words that can do it. I am pretty confident, no other sense than *that* we have given this text can be put upon it, allowing the words in which it is expressed their natural due force, and, at the same time, a consistent meaning.

There are still other texts, though perhaps not conclusive in themselves simply considered, yet of considerable weight, and well worthy of notice, if explained by the *scriptures* we have already offered to view.

Such are those, Gen. xii. 3, "In thee shall all families of the earth be blessed." And, chap. xviii. 18, "In thee shall all nations of the earth be blessed." And chap. xxii. 18, "In thy seed shall all the nations of the earth be blessed." That these passages refer to *Christ*, and the *spiritual salvation* wherewith *all families*, and *all nations*, in the earth, should be *blest in his day*, will be beyond dispute with those who will please to compare them with Acts iii. 25, 26, where the apostle, having quoted the words "in thy seed shall all the kindreds of the earth be blessed," adds thereupon, "Unto you hath God sent his son Jesus, to bless you, in turning away every one of you from his iniquities ;" or with Gal. iii. 8, where it is said, that "the scripture
R "foreseeing,

“foreseeing, that God would justify the heathen
 “through faith, preached before the gospel unto
 “Abraham, saying, *In thee shall all nations be blessed.*” And in what better sense; in what sense more honourable to God, or to his son Jesus Christ, can these words be interpreted, than in *that* which makes them to mean, that *mankind*, however divided into a great number of *nations*, and into a still vastly greater number of *families*, shall yet all be *spiritually blessed* by Jesus Christ, *so blessed*, as, sooner or later, to be *turned from their iniquities*, and formed to a *meetness for eternal life*, that they may be crowned therewith? The words are certainly capable of being construed in this sense: Nor need they be at all tortured to make them speak it out. *All nations*, and *all families, of the earth*, are phrases naturally expressive of *mankind universally*; and the sacred writings often use them to convey this idea. Consequently, when Christ is promised to *bless all nations*, and *all families, of the earth*, the words considered in themselves, much more if considered in connection with the foregoing texts, very readily offer the *sense* I have put upon them, far more readily than *that* which makes a *few only* of mankind *finally blessed by Christ*; leaving the *rest* to be *curst by him in event and fact*, and this to *all eternity*. A strange sense this, however generally received for the true one: And a sense it is, I believe, that never could have been thought on, had interpreters known how, in consistency with *other scriptures*, to have fixed upon a more significantly benevolent meaning. This we are

enabled to do, by what has been discoursed in the foregoing pages: For which reason, I see not but we may explain these phrases, as they are fairly capable of it, in the gloriously high and extensive sense we have given them.

Another text of the like import, and the only remaining one to be mentioned under this head, is that in Gen. xv. 5, where, upon God's having brought forth Abraham abroad, he said to him, "Look now toward heaven, and tell the stars, if thou art able to number them: SO SHALL THY SEED BE." If any will be at the pains carefully to compare this promise of God with Rom. iv. from the 11th to the 17th, and with Gal. iii. 7th, 8th, they must be convinced, if they can depend upon the authority of the apostle Paul, that it includes the *spiritual*, as well as *natural*, seed of Abraham, that is, those who should be his children by a resemblance of him in his *moral temper*, as well as those who should descend from him by *ordinary generation*. It is readily owned, the promise, taken even in this sense, does not, in itself simply considered, convey any other idea than this general one, namely, that the children of Abraham, by a participation of his *moral likeness*, should be *vastly numerous*, a multitude so great as that, like the stars of heaven, they could not be numbered. But still, if we consider this promise in connection with the other scriptures we have brought to view, we may fairly and reasonably fix it to a more particular and determinate sense; supposing that God, when

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he made it, really meant by it an engagement that *mankind universally* should, in due time, so far resemble *Abraham*, in his *moral temper*, as that they should be his *spiritual children*: Which, in true sense, is one and the same thing with their being *blessed in Christ*, or with their being *reduced by him under moral subjection to the government of God*; as the matter is expressed in the above texts. And it is certain, this promise to *Abraham* is so worded as to be very obviously capable of this extensive meaning: Nor will any meaning that has ever yet been put upon it, so fully answer the *proper natural force* of the words here used, as this we have offered. The *common* one falls vastly short of their just import: Whereas, *this* happily comes up to it; giving them a full and extensive sense, and hereby making the promise gloriously significant in itself, as well as an eminently worthy engagement from him who is the God and Father of all.

There are many *other texts*, though not mentioned under either of the foregoing *propositions*, because not relied on as their *main proof*, that yet evidently favour the *scheme* we have been endeavouring to illustrate and confirm: At least, they are capable of a *much higher* and *more significant* sense, and would appear in a *much more advantageous* light, upon supposition of its *truth*, than the contrary. I shall not think it a needless digression to subjoin a few thoughts upon them, by way of *appendix* to what has been already offered; though I shall do this in a cursory manner only, and with-

out any other order than *that* in which *these texts* may come into my mind. For, instead of depending on them as *proofs*, I have it rather in view to show, how *much better accommodated* they are to the *present doctrine*, than *that* which is *contrary* to it.

The first of these texts is, Psalm lxxviii. 18, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." Here evidently seems to be a distinction between *men*, and *the rebellious*, for both of whom our Saviour is said to have received gifts. But who are meant by *men*, and by *the rebellious also*? Why may we not say *lapsed mankind*, considered in all the difference there is between them by means of their *contracted obstinacy* and *rebellion*? And why may we not suppose, that our Saviour, when *he ascended on high*, received such gifts for the sons of lapsed Adam as were suited to their *respective different characters*, and to this end, that he might, in *due time*, and by *proper means*, prepare them *all* for *God's dwelling with them*? It may, perhaps, give countenance to this interpretation, if it be remembered, that the apostle Paul had this text, in the Psalms, in his eye, when he said of Christ, Eph. iv. 10, that he "ascended up far above all heavens, that he might fill all things;" that is, that he might so dispense *those gifts*, which he had *received upon his ascension*, as that, in the time laid out for it in the scheme of God, he might FILL ALL THE SONS OF LAPSED

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ADAM, however *obdurate* and *rebellious*, with that *spiritual fullness* which would *prepare* them for God to dwell with them.—Can it be truly said of Christ, that he hath accomplished *that*, which is here said to be the *end of his ascension*, namely, THE FILLING ALL THINGS, if the greater part of mankind, especially of the *more rebellious* among them, are left finally and everlastingly *empty* both of his *sanctifying* and *saving* gifts?—See the illustrations on Col. i. 19.

Another text in this class is, John xii. 32, “And I, if I be lifted up from the earth, will draw all men to me.” Here is no exception of *any individual* of the human race. And what right has any one to *limit* these gloriously extensive words of our Saviour Jesus Christ, in describing the *merciful effect* of his *death on the cross*? Especially, as we have seen the way pointed out, from the *scriptures* themselves, in which *all men*, according to the strictness of the letter, may certainly be *drawn to Christ*.

Parallel to the former text, is John xvii. 2, “As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him.” It is in the original, *παν̄ ὁ δεδωκας αυτω*, *to all thou hast given him*. There is some difficulty as to the grammatical propriety of the word *παν̄* in this place. Erasmus, Beza, Grotius, and many others, consider it as an Hebraism for *παντι*. L. de Dieu, in Pool, construes it as a *nominative case* used *absolutely*. Wolfius construes it

it the same way, and produces instances of the like construction, both out of the New Testament and other Greek writings. Vid. Wolf. Cur. Philolog. in loc. But however the *grammatical* propriety of this word be accounted for, the plain sense of the text is, "that the Father had given Christ power over all men, THAT, OR TO THE END THAT, he might give *eternal life* TO THESE ALL MEN he had subjected to him."

In like manner, when our Saviour, in Matt. xix. 28. uses these words, *ἐν τῇ παλιγγενεσίᾳ*, in the regeneration, he would very evidently hereby lead us to think, that the time was coming, when this *whole* lower world should be, as it were, *born again*, formed into a *new* and *better state* of existence: Which same thought is suggested by the apostle Peter, in Acts iii. 21, under that mode of expression, *ἀχρι χρόνων ἀποκαταστάσεως πάντων*, until the times of the restitution of all things,

Perhaps, those words, in Rom. xi. 32. may properly come in here, "God hath concluded them all in unbelief, that he might have mercy upon all." I will not say, that God's *having mercy upon all*, has no reference to a *more full* admission both of Jews and Gentiles, considered in the *collective* sense, to the *visible privileges* of Christ's kingdom here on earth; but this may not be the *principal* meaning of the words. They are obviously capable of a *much larger* and *more extensive* sense: And thus much is certain, if we extend their sense to *mankind universally*, in the

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final issue of things, the exclamation of the apostle, in the words that immediately follow, will be much more emphatical, “ Oh the depth of the “ riches both of the wisdom and knowledge of “ God! How unsearchable are his judgments, “ and his ways past finding out!” And there will be a far *more noble significancy* also in the ascription to God, which concludes his discourse upon this head, “ For of him, and through him, “ and to him, are all things; to whom be glory “ for ever. Amen.”

In the like sense may we take that passage of this same apostle, Tit. ii. 11, “ For the grace of God, “ that bringeth salvation, hath appeared to all “ men.” So the words are in our English Bibles; but the original has it, *επεφανη γαρ η χρις του Θεου η σωτηριος παντι ανθρωποις*, that is, *the grace of God, which bringeth salvation to all men, hath appeared*. —It is known to those acquainted with Greek, that the words *may* be thus translated; and it seems to me that it is the most obvious and grammatical construction of them, if read without *artificial stops*, as they ought to be, because they are without them in the *manuscript* from whence they were taken. And in what so significant a sense can the *grace of God* be affirmed to be *salutiferous*, or *saving*, to all *men*, as in *that* we are pleading for?

And when the *birth of Christ, the Saviour*, is spoken of, Luke ii. 10, as “ good tidings of great “ joy to all people,” the most vulgar understanding must perceive, that the words are capable of a

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more literal, and a more exalted sense, upon the above scheme than any other. According to the common doctrine, it is not indeed true, that Christ's coming into the world, in the quality of a Saviour, is good tidings of great joy to all people, unless, by all people, we understand, by the assistance of a very strong figure, a very few people; for as to the greater part of the human race by far, they have either never heard of the name of Christ, or will be eventually, or in fact, much the worse for having heard of him. To be short, it is comparatively but a poor low sense that can be put upon this text, according to the common scheme: Whereas, if we interpret it agreeably to the doctrine explained in these papers, we may allow the words their just and full import, and take them in their greatest latitude; that is, we may understand them in a sense that is highly honourable to God, and Christ, and universally joyful to men.

Those texts likewise deserve a place here, which speak of God as *not keeping anger for ever; as not contending for ever; as not chiding always, and not being always wroth.* Can these expressions be so fully, and significantly, applied to God, upon any hypothesis as that we have here advanced? Does not this set these phrases in a stronger and far more glorious point of light, than the common interpretation, which is founded on the thought, that God not only *may*, but that he actually *will*, abandon the greatest part of the human species to final and everlasting damnation?

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The same may be said of those numerous passages, which represent the blessed God as *tender in mercy; plenteous in mercy; abundant in mercy; as the Lord that hath mercy; the Lord to whom mercy belongeth; the Lord that delighteth in mercy.* It would be an affront to the understandings of men to go about to prove, that these descriptions of the infinitely merciful God are capable of a *much more sublime and honourable* meaning, upon the plan of *universal salvation*, than the *opposite* scheme.

And this is emphatically true of the many texts, which characterise the Deity as a Being whose *mercy endureth for ever; whose mercy is everlasting; whose mercy is from everlasting to everlasting; yea, whose mercy, whose tender mercy, extendeth over all the works of his hands.* A far more emphatically *great and benevolent* sense is certainly given to these expressions, upon the *doctrine* we are setting forth, than the *common* one: Nay, upon the *common* one, they can scarce have any meaning at all, without the help of art to qualify, and bring down, the *sense* they *naturally and obviously* carry in them; and, even with the help of a figure, it cannot be said of God, unless in a comparatively low sense, that his *mercies endure for ever*, and are *over all his works*, if, as the generally-received opinion says, they are confined to a *few only* of the race of men, while *all the rest*, instead of *feeling the advantage* of his *mercies for ever*, are *for ever suffering* the effects of his *anger and wrath.*

In fine, there are a great many *prophecies* scattered all over the sacred books of revelation, concerning the *times of Christ*, and the *great things* that should be accomplished, under his administration at the *head* of God's kingdom, which cannot be understood, upon any scheme, in a sense so *honourable* to God, and his Son *Jesus Christ*, and that so well answers the natural import of the words in which they are delivered, as this we have been opening. Instead of *particularly* quoting these prophecies (which would carry me too great a length), I would rather say in *general*, the *partial events*, to which they are commonly applied, and which leave the *greatest part* of the posterity of lapsed Adam in a state of *degeneracy* and *misery*, do, by no means, come up to the *full meaning* of those *strong* and *extensively benevolent* terms in which they are expressed. And it deserves serious consideration, whether there is not danger lest the *oracles of God* should be exposed to *contempt*, while they are represented as speaking in a strain that is plainly too *hyperbolic* and *exaggerating*? And will not this be the real truth, if we confine the *sense* of those *prophecies*, which are delivered in the *most grand* and *universal language*, to *partial* and comparatively *small events*, such as are no ways answerable to the ideas we have of the *infinite greatness*, and *wisdom*, and *knowledge*, and *power*, and *benevolence* of God?

I have now collected, and put together, in the most intelligible manner I could, the *direct evidence*
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in favour of the important point I undertook to represent as a *scripture truth*. The *proofs* I have rested the cause on are not *single independent sentences*, detached from this and the other part of the Bible, merely for the sake of their *sound*; but *paragraphs* of sacred writ, and some of them *large* ones too, and taken in *connection*, and as falling in with the *principal design* of the inspired authors in inserting them in the places where they are found. After all, I may be mistaken. If any should perceive that I am, and would be at the pains, in a candid and Christian way, to shew me particularly wherein, I should esteem it a kindness, and hold myself greatly obliged to them; for I have really nothing in view but the *good of mankind*, as grounded on *the truth as it is in Jesus*. Or should any think, that the *evidence* the *above texts* are capable of yielding is *sufficient*, though I have not been able to represent it *as such*; if what I have done should prove a motive to stir them up to place this evidence in a *still clearer* and *stronger* point of light, instead of envying their *superior abilities*, and *greater merit*, I shall heartily join in giving them their just praise; esteeming my pains (in which I have not been wanting) well-spent labour, should this only be the effect.

I have only this to say further, that, as our *more immediate* concern, in this present state, is to secure our *well-being* in the *next*, it is not a matter of wonder, that no more is said, in the *revelations* of God, either by the *ancient prophets*, or his Son
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Jesus Christ and his apostles, with reference to the state which is still *beyond that*; at least, in plain and explicit language (64), leaving no room for doubt. It is indeed no other than might reasonably be expected, that the inspired writers should *largely* and *particularly* treat of the joys and miseries of the resurrection-state, and but *sparingly* and *generally* of *that* which will commence *afterwards*. And this is the

(64) It was doubtless best, and God might know it was so, to speak upon this matter *so as that* it should not be clearly understood, till the *time came* when *such knowledge* might be *fit* and *proper* for the world. Possibly, as a very considerable author expresses it [*Hartley on Man*, vol. ii. pag. 435], ‘the writers of the Old and New Testaments did not see the full meaning of the glorious declarations, which the Holy Spirit has delivered to us by their means; just as Daniel, and the other prophets, were ignorant of the full and precise import of their prophecies, relating to Christ. Or perhaps they did; but thought it expedient, or were commanded, not to be more explicit. The Christian religion, in converting the various Pagan nations of the world, was to be corrupted by them; and the *superstitious fear* of God, which is one of those corruptions, may have been necessary hitherto on account of the *rest*. But now the corruptions of the true religion begin to be discovered, and removed, by the earnest endeavours of good men of all nations, and sects, in these *latter times*, by their *comparing spiritual things with spiritual*.’ And as knowledge, in other respects, has been greatly increased, it may now be *proper* that more should be understood with reference to the *extensive benevolence* of God towards mankind through Jesus Christ, than was necessary in *former ages*. The *support of Christianity* may be connected herewith. Perhaps, the amiable light in which it is placed, by the above representation of it, is the *most effectual* antidote against *infidelity*.

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truth of *fact*. They have *mostly* laid out their endeavours to promote our *welfare*, in the *state that will succeed next after this*; while, at the same time, they have interposed enough to lead an impartial and attentive enquirer into the thought, that the *final result* of the *scheme* of God, conducted by his Son *Jesus Christ*, will be the **HAPPINESS OF MANKIND UNIVERSALLY**, when *God shall be all in all*; as has, I trust, been sufficiently evinced in these papers.

CHAPTER III.

Stating and answering Objections.

NOTWITHSTANDING all that has been offered in proof, that the *final salvation* of *all men* is a doctrine of the *Bible*, it ought not, it is freely acknowledged, to be received as such, unless the *contrary evidence* can be fairly invalidated. This makes it necessary to examine the *objections* that lie against the truth of the foregoing scheme: In the doing of which, I shall propose them in their full strength, so far as I am able; for if they will not, viewed in this light, admit of a clear and satisfactory answer, they will remain *objections* still, and ought, in true reason, to restrain us from embracing the above system, however plausible the arguments in its favour may appear, considered separately from *those difficulties* that lie against it.

I know of no *objections* to the *final salvation* of *all men* from *natural reason*, in the sense we have explained it. This seems to speak rather *for*, than *against* it. Or if, on the one hand, it should not give any *positive grounds* to expect a *final* and *universal restoration*; neither, on the other hand,

hand, does it offer any *objections* against it : To be sure, not against the *possibility* of it. Does it contradict any dictate of true reason to say, that the infinitely benevolent God *may*, if he so pleases, make the *whole human race finally happy* ? None will pretend to affirm such a thing. And if a good God *may* make them happy, he may open his mind upon this matter ; declaring that he certainly and actually will : Upon the supposition of which, *reason* would rather approve of the revelation as worthy of him, than cavil at its meaning as reflecting dishonour upon him. We have therefore no concern, in the present debate, with any *objections* that are *purely rational*.

The only difficulties, thrown in our way, are fetched from the *scriptures*. And the difficulties from this quarter, it is confessed, are not without their weight. We shall give them a distinct and particular consideration.

O B J E C T I O N I.

“ *Endless never-ceasing misery* is, according to the *scriptures*, the portion of *wicked men* beyond the grave ; and consequently the *whole human kind* cannot be *finally happy*.”

This consequence, I readily own, is unavoidable, if *never-ceasing misery*, with respect to wicked men, is a doctrine of the *Bible*. The *objection* says it is. My business shall be to show, that it is not.

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The *evidence*, the *objection* would bring, in support of the doctrine of *endless misery*, may be set in the following light :—The *misery* of wicked men, in the future state, is frequently said, in the *scriptures*, to be *everlasting* : And this same word *everlasting*, which is joined with the *misery* of the *wicked*, is joined also with the *happiness* of the *righteous* ; so that if the *one* is *endless*, the *other* must be so too : Nay, the *righteous* and *wicked* are spoken of in the *same sentence*, and it is affirmed of the *wicked*, in the same peremptory manner, *that they shall go away into everlasting punishment*, as it is of the *righteous*, that they *shall go away into ETERNAL life* : Yea, this same word, *everlasting*, which is used to point out the *duration* of the *future torments*, is the very word that is often used to point out the *strict absolute eternity* of God. Besides all which, the *misery* of the *wicked* is said to be *for ever* ; and, as though this was not sufficiently expressive of its *endless continuance*, it is further declared to be *for ever and ever*, the strongest phrase used, in scripture, to describe the *proper eternity* of the Supreme Being. And further still, our Saviour, as if it had been his view to put this matter beyond all controversy, has *thrice*, in the same discourse, most solemnly repeated those emphatically strong words, with respect to *wicked* men, in the coming state, “ WHERE THEIR WORM DIETH NOT, AND THEIR
“ FIRE IS NOT QUENCHED.” Upon which it is added, In what more clear and decisive language, could the *endless never-ceasing misery* of the *wicked*

have been revealed? No words could have been chosen, the language in which the scriptures were wrote afford none, that more easily, obviously, and strongly, convey this idea.

This is the *objection*, and, I think, in its *full force*. I know of nothing that has been offered, in defence of the doctrine of *endless misery*, that is left out of the plea, as above summarily stated. If I could make it stronger, I would willingly do so.

It begins, The punishment of wicked men is frequently said, in the scriptures, to be *eternal*, or *everlasting*. The texts in proof of this are as follow: Matt. xviii. 8, "Wherefore, if thy hand
" or foot offend thee, cut them off, and cast them
" from thee: It is better for thee to enter into
" life halt, or maimed, rather than having two
" hands, or two feet, to be cast into EVERLASTING
" fire."—xxv. 41, "Then shall he say to them
" on the left hand, Depart from me, ye cursed,
" into EVERLASTING fire, prepared for the Devil
" and his angels."—46th verse, "And these shall
" go away into EVERLASTING punishment."—
Mark iii. 29, "But he that blasphemeth against
" the Holy Ghost,—is in danger of ETERNAL
" damnation."—2 Theff. i. 9, "Who shall be
" punished with EVERLASTING destruction from
" the presence of the Lord, and the glory of his
" power."

These *five* texts are the only ones, in all the New Testament, in which the misery of the wicked is said to be *eternal*, or *everlasting*; unless we take
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in those words of Jude, which are spoken of the Sodomites, "suffering the vengeance of ETERNAL fire." Upon which I cannot help making a pause, before I proceed, to express my surprize to find the sacred writers so very sparing in their use of this word *eternal*, or *everlasting*, as referring to the *future torments*, upon which such vast stress is laid in the present controversy. I must needs say, I expected, when I began to collect *this part* of the evidence, to set before the reader's view, to have seen the word *everlasting*, connected with the *misery* of the *next state*, at least, in *every book* of the New Testament, if not *several times* in each book: Whereas, upon examination, it appears, that by far the *greater part* of the inspired writers have never used this word, nor any other word allied to it in sense and meaning, with reference to the *future torments*; while those who have used it, have very rarely done so. It is used but *thrice* by the evangelist Matthew; but *once* by the evangelist Mark, and this in a *special case only*; and but *once* likewise by the apostle Paul, though his epistles make so considerable a part of the New Testament. It is not to be met with in the gospels either of Luke or John; nor in either of the three epistles of John. It no where occurs in the epistles of Peter or James. And, what is very remarkable, in the account we have of the preaching of the apostles, from place to place, throughout the world, in the book of Acts, there is a *total silence* as to their ever having used *this word*, or any other importing

that the misery of the wicked is *endless* and *never-ceasing*. All which is very extraordinary, if this is a doctrine of *Christianity*. For, if it really be so, it is a most important one; and it cannot easily be accounted for, that the inspired writers should have so strangely passed it over with neglect. It might rather have been expected, that they should perpetually have insisted on it, and with great solemnity too, and in a great variety of plain and indisputable terms. And their omissions, upon this head; are a strong presumptive argument, that they knew nothing of this doctrine, which has been so vehemently pleaded for in these latter days.—But to return to a more direct and particular answer to the *objection*, in this branch of it. And,

I. It is obvious to remark, that the substantive *αιων*, and its derivative *αιωνιος*, commonly translated in the Bible *eternity*, *eternal*, or *everlasting*, MAY signify a *limited duration*. None acquainted with Greek will deny this, because they know, or easily may know whenever they please, that they are in fact often used in this sense, in the sacred writings. We shall have occasion presently to produce a large number of instances to this purpose.

Now, from this remark only, had we nothing further to say, it follows, that the preceding evidence, in favour of *universal salvation*, remains strong and valid, notwithstanding the *scripture* has joined the word *αιωνιος*, translated *everlasting*, with the *punishment* of wicked men, in the future world; because

because this same word is often used, in the *scripture itself*, to signify a *limited* duration only. Though therefore it is true, not only that the wicked shall be bid, at the great day, to *depart away*, εἰς τὸ πῦρ τὸ αἰώνιον, *into everlasting fire*; but that they shall likewise, in consequence of this doom, actually *go away*, εἰς κατὰσιν αἰώνιον, *into everlasting punishment*: Yet it MAY notwithstanding be as true, that they shall, in the final issue of things, be made *happy*; because the scriptures have informed us, in numerous places, that the word αἰώνιος MAY mean nothing more than a *limited period of duration*. All I insist upon, in consequence of the present remark, is only this, that the word αἰώνιος, translated *everlasting*, MAY signify a *period of time only*; and if it MAY be construed in this sense, there is not the shadow of an interference between its connection with the *punishment* of wicked men, and their being *finally saved*. In order to destroy the above evidence, in a way of strict and conclusive reasoning from this word, it must be shown, that it not only means an *endless duration*, but that it cannot be understood in any other sense; which every one, that knows any thing of Greek, knows to be beside the truth of fact.

II. These words, αἰών and αἰώνιος, are evidently more *loose* and *general* in their meaning, than the English words *eternity*, *everlasting*, by which they are commonly rendered in our Bibles. If it were not so, how comes it to pass, that αἰών and αἰώνιος will not always bear being translated *eternity*, *ever-*

lasting? It would many times sound quite harsh to call that, in English, *eternal* or *everlasting*, which yet, with great propriety, might have the word *αιωνιος* joined with it. A few examples will bring this down to the lowest understanding. *Before the eternal times* is an impropriety in English; but *πρὸ χρόνων αιωνων* is a beautiful Greek phrase, putting us upon looking back beyond *former ages*: The translators of the New Testament have accordingly rendered it, Tit. i. 2, *Before the world began*. So when our Saviour says to his apostles, and to their successors, for their encouragement in their work, "Lo, I am with you *always*," *εως της συντησεως του αιωνος*; the words are a promise very easily and naturally assuring them of his presence, *through the whole time of the gospel-dispensation*. It is accordingly rendered, in our Bibles, "even to the *end of the world*:" But the natural force of the English word *eternal* would not allow of its being translated, *to the end of eternity*. In like manner, when the evangelist Luke speaks of *holy prophets which have been αν' αιωνος*, it is translated, *since the world began*: But the rendering would have been uncouth, *from eternity*; nor would such a translation have conveyed a right meaning. In fine, for I would not needlessly multiply instances, when the apostle Paul speaks of *the mystery which hath been hid*, *απο των αιωνων*, it is very justly translated, *from ages that are passed*: But it would have been a solecism in English to have said, *from past eternities*.

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I may not impertinently remark yet further here, the particles, *ετι* and *επεκεινα*, are sometimes added, in the Septuagint version of the Old Testament, to the word *αιων*, to give it the greater emphasis: Whereas, should we add the English words, answerable to those Greek particles, to the term *eternity*, it would make evident nonsense; as any one may readily perceive upon trial. Thus, Exod. xv. 18, *The Lord shall reign, τον αιωνα, και επ αιωνα, και ετι, for ever and ever, and farther.*—Dan. xii. 3, *They shall shine as the stars, εις τον αιωνα, και ετι, for ever and farther.*—Mic. iv. 5, *We will walk in the name of the Lord our God, εις τον αιωνα, και επεκεινα, for ever and beyond it.*

The plain truth is, these Greek words have a different natural force from the English ones, by which they are mostly rendered in the Bible; being more *loose* in their meaning, and not so certainly signifying *duration without bounds or limits*: Otherwise they might, without impropriety in sense, or indeed any harshness in sound, be always translated by them, or used with like additions to them; which we have seen they cannot.

Now, from this remark, it is obvious, that the *sacred writers* ought not to be looked upon as having in their minds the *same idea*, when they apply the words *αιων* and *αιωνιος* to the *future torments*, pointing out their continuance, which we are naturally led to have, when we connect with them the words *eternity, everlasting*. Those

acquainted with the English language only, having been used, from their childhood, to join the idea of *endless duration* with the words *eternity*, *everlasting*, are apt at once to put this sense upon them, whenever they see them, in the scriptures, applied to the *hereafter punishment* of the wicked. But it is far from being certain, or indeed so much as probable, that the *sacred penmen* were, in the same manner, ready, when they used the *original words*, to which these *translated ones* are made to answer, to understand them in the *same sense*. We have seen they have a *different force*; and consequently the idea *they* applied to them must be *proportionably different*, that is, not so determinately significative of *continuance beyond all bounds or limits*.

III. The word *αιων*, and its derivative *αιωνος*, are so far from being confined in their meaning to *endless duration*, that they really signify nothing more than an *age*, *dispensation*, *period of continuance*, either longer or shorter. It is certain, this is the sense in which they are commonly, if not always, used in the sacred pages. The texts in proof of this are almost numberless. I shall mention a few at large, and more generally point out a great many more, both in the Septuagint translation of the Old Testament, and in the writings of the New.

To begin with the Old Testament.—Gen. vi. 4.
 “There were giants in the earth in those days,—
 “mighty men which were of old, *αἱ αἰωνος*.”—

ix. 12. " This (the rainbow) is the token of
 " the covenant which I make between me and
 " thee, and every living creature, for perpetual ge-
 " nerations, *εις γενεας αιωνιους*."—16. " And the bow
 " shall be in the cloud, and I will look upon it,
 " that I may remember the everlasting covenant,
 " *διαθηκην αιωνιον*, between God and every living
 " creature."—xiii. 15. " All the land which
 " thou seest, to thee will I give it, and to thy seed
 " for ever, *εως αιωνος*."—xvii. 8. " I will give
 " unto thee, and unto thy seed,—all the land of
 " Canaan for an everlasting possession, *εις κατασχε-
 " σιν αιωνιον*."—13. " He that is born in thy house
 " —must needs be circumcised,—and my covenant
 " shall be in your flesh for an everlasting cove-
 " nant, *εις διαθηκην αιωνιον*."—Exod. xii. 14. " And
 " you shall keep it (the passover) throughout your
 " generations : You shall keep it a feast by an or-
 " dinance for ever, *νομιμον αιωνιον*."—24. " And ye
 " shall observe this thing (the passover) for an or-
 " dinance to thee, and to thy sons, for ever, *εως
 " αιωνος*."—Numb. xxv. 13. " And he (Phinehas)
 " shall have it, and his seed after him, even the
 " covenant of an everlasting priesthood, *διαθηκη
 " ιερατειας αιωνια*." In like manner, the Jewish
 statutes and ordinances are stiled *αιωνιοι*, and said
 to be *εις τον αιωνα*, in the following places, as
 they are enumerated by Mr. Whiston.—Exod.
 xxvii. 21, —xxviii. 43, —xxix. 28.—xxx. 21.
 —xxxi. 16. —Levit. vi. 18, 22.—vii. 24,
 26.—x. 15.—xvi. 29, 31.—xvii. 7.—xxiii. 14,
 31,

31, 41.—xxiv. 3, 8, 9.—Numb. x. 8.—xv. 15.—xviii. 8, 19, 24.—xix. 10.—xxv. 13. Upon which he adds, with great truth and propriety, ‘ There is no end of citing more *ordinances*, ‘ or *statutes*, or *grants*, which were to be *eternal*, or ‘ *everlasting*, or to *last for ever*, in our modern way of ‘ interpreting those Greek words: Which yet were ‘ to last no longer, at the utmost, than the Mosaic ‘ œconomy itself; and have many, very many, of ‘ them ceased, or at least have been intermitted ‘ above sixteen hundred years together *.’

And the same use of these words is retained in the New Testament; as may be seen by the following texts.—Matt. xxviii. 20. “ Lo, I am with “ you *always*, even to the end of the world,” του αιωνος, the gospel age, or dispensation.—Luke xvi. 8. “ The children of this world,” του αιωνος τουτου, of *this age*, “ are wiser in their generation, than the “ children of light.”—xx. 34. “ The children of “ this world,” του αιωνος τουτου, of *this age*, “ marry, “ and are given in marriage.”—1 Cor. i. 20. “ Where is the wise? Where is the scribe? Where “ is the disputer of this world,” του αιωνος τουτου, of *this age*?—x. 11. “ All these things happened “ unto them for ensamples, and they are written “ for our admonition, upon whom the ends of the “ world,” των αιωνων, of *the ages*, “ are come.” Gal. i. 4. “ Who gave himself for our sins, that “ he might deliver us from this present evil world,”

* Eternity of Hell Torments considered, page 21.

ἐκ τοῦ ἐνεστώτος αἰῶνος πορεύου, *from this present evil age*.—Eph. ii. 7. "That he might shew in
"ages to come, ἐν τοῖς αἰῶσι ἐπερχομένοις, "the ex-
"ceeding riches of his grace."—iii. 9. "And to
"make all men see what is the fellowship of the
"mystery, which from the beginning of the
"world," ἀπο τῶν αἰώνων, *from ages*, "hath been
"hid in God."—Col. i. 26. "The mystery which
"hath been hid," ἀπο τῶν αἰώνων, "from ages,
"and generations."—But I am weary of citing
particularly any more texts, and shall content my-
self with desiring the reader to turn to the follow-
ing ones, as they are to be seen in the Greek
Testament.—Matt. xii. 32.—xiii. 22, 39, 40, 49.—
xxiv. 3.—Mark iv. 19.—Luke i. 55.—xviii. 30.—
John viii. 35.—ix. 32.—Acts iii. 21.—Rom. xii. 2.
—xvi. 25.—1 Cor. ii. 6, 7, 8.—iii. 18.—viii. 13.
—2 Cor. iv. 4.—Eph. i. 21.—1 Tim. vi. 17.—
2 Tim. iv. 10.—Tit. ii. 12.—Heb. i. 2.—iv. 26,
with several others, which I may have passed
over; for I pretend not to have exhibited a com-
plete list.

From this frequent, and almost perpetual, use
of the words αἰών and αἰώνιος, it is, I think, beyond
all reasonable dispute, evident, that their *proper*
meaning, at least, as used in the sacred writings, is
an *age, æconomy, or period of duration*, whether *long*
or *short*.

It will, perhaps, be said here, the words αἰών
and αἰώνιος, whatever they may be supposed to
signify in strict propriety of speech, are certainly
used,

used, in scripture, to mean sometimes *duration* WITHOUT bounds, as well as WITH. To which I answer, As *αιων* properly signifies *an age*, or *period of duration*, the circumstance of *longer* or *shorter*, *definite* or *indefinite*, does not depend on the nature of the word, but *other things*, which should be considered, in order to ascertain its *precise sense* in this respect. From whence I freely allow the following observation to be a just and true one, namely,

That the *precise duration*, intended by the words *αιων* and *αιωνιος*, in any particular place, cannot, with certainty, be collected from the force of the words, in themselves simply considered; but must be determined, either by the *nature* of the thing spoken of, or other passages of scripture that explain it. As, to illustrate this in a few instances, when it is said of *God*, as in Rom. xvi. 26, that he is *Θεος αιωνιος*, we cannot argue that his duration is *boundless* and *unlimited*, merely because this *epithet* is applied to him: But yet, we may reasonably construe it in this sense, because he is *previously known* to be a *subject* capable of this kind of duration, and the word *αιων* allows of the construction, as it naturally signifies *an age*, or *period of duration in general*, leaving the circumstance of *longer* or *shorter*, *definite* or *indefinite*, to be settled by the *nature* of the subject with which it is connected. In like manner, when it is said of the *holy prophets*, that they *have been αιωνιος*; we do not interpret this of a *duration* within such and such certain bounds,

bounds, merely from the *force* of the word, but from the *nature* of the *subject* to which it is related. And the same may be said, with respect to the *happiness* of the *righteous*, and the *misery* of the *wicked*; they can neither of them be certainly fixed to *this* or *that precise duration*, whether *longer* or *shorter*, *limited* or *unlimited*, MERELY from the joining the word *αιωνιος* with them; because this word properly signifies a *period of duration*, without taking into its meaning, its *precise length*, or determining whether it is *bounded*, or *unbounded*. In order therefore to fix the *true duration* intended by this *epithet*, thus applied, we must recur to the *nature* of the *subject*, or what may be said with reference to it in *other texts*; nor can it, with any manner of certainty, be done in any other way: Though I would observe here, and the observation may be worthy of special notice; if we will confine ourselves to the *mere force* of the *word itself*, it more probably means a *limited*, than an *endless*, duration; and for this very good reason, because *this* is, by far, the most frequent use of it in the sacred writings; as any one may soon satisfy himself by the help of a Greek Concordance.

And from hence it appears, at once, that the scripture account of the *future misery* as *everlasting*, is no ways inconsistent with the foregoing scheme of *universal salvation*: Nay, from the proof above offered, that mankind *universally* shall be *saved*, we are clearly and certainly taught how to under-
stand

stand the word *αιωνιος*, when joined with the *future misery*, namely, as meaning, not an *unlimited*, but *limited* duration. For, as this word is evidently found, in fact, to be capable of being understood in either of these senses, it is now put out of all doubt, in which of them it is to be understood, namely, in the *limited* sense. To illustrate this by an example. It is said of Christ, Dan. vii. 14, that "his dominion is an everlasting dominion;" and again, Mic. iv. 7, that "he shall reign in Mount Zion from henceforth even for ever." The words, *αιωνιος*, and *αιωνων αιωνα*, in the Septuagint, in themselves simply considered, do not absolutely determine, whether the reign of Christ shall be *endless*, or for a *period*, or *dispensation* only: But when an inspired apostle expressly declares, that, after the reduction of all enemies, Christ "shall deliver up the kingdom to the Father, and be himself subject to him, that God may be all in all," the precise meaning of these words is *now fixed*, and we are no longer at a loss to say, that they are to be understood of a *limited* duration, though a long one. So, when it is affirmed of the wicked, that they *shall go away*, *εις ποτασιν αιωνιον*, into everlasting punishment, the certain meaning of this word, *αιωνιος*, *everlasting*, is clearly and fully settled by the above proof of the *final salvation of all men*. We are no longer left in suspense, but may assuredly say, it is to be understood in the *limited* sense.

But, to give the present objection the utmost possible

possible advantage, I will suppose, what has never yet been proved, nor can be proved, *viz.* that the word *αιωνιος* properly and strictly signifies *duration without end*; and that, whenever it is used in the limited sense, it is in a *lax* and *less proper* way of speaking. And, even upon this large supposition, the above evidence, in favour of *universal salvation*, is not overthrown. For, as the scripture itself has taught us this *lax* and *less proper* sense of the word, by using it in this sense, and more frequently too than in its supposed *proper* one, it cannot be thought hard, or unreasonable, to put this sense upon it, when plain proof is offered, from the scriptures themselves, that men shall be *universally saved at last*. So that if the proof we have given of the doctrine of *universal salvation* is good, in itself, it remains good, notwithstanding this *objection*; because the *future misery*, the thing *objected*, is easily capable, upon this strongest supposition, of being reconciled with it.

I have now said enough to free the foregoing discourse from any difficulty, arising from the connection of the word *αιωνιος*, translated *everlasting*, with the *misery* of wicked men in the future state; and might therefore content myself without adding any thing further. But, as the doctrine of *endless torments* is strenuously pleaded for by a great many, and represented as an *essential* truth of the *Christian revelation*, while yet, in my opinion, it has no real foundation in the sacred books of the *New Testament*, I shall, though I do not think it needful, in

vindication of the preceding system, go on, and say,

IV. It is sufficiently evident, even from the very *texts* that are brought to prove the *strict eternity* of *hell torments*, that they contain no such doctrine; and much more is this evident from *other texts* which speak of the same torments.

If we attend to the *produced texts*, we shall find, that the *existence of wicked men in misery without end* is rather a *consequence* deduced from, than *the thing itself* affirmed in, them. For, let it be observed, in two of the above five texts [Matt. xviii. 8. and xxv. 41.] it is only said of the *fire* wherewith the wicked shall be punished, that it is *everlasting*. And ' could it be proved, (as a late valuable ' writer expresses it *) that the *fire* itself will be absolutely *without end*, it will not necessarily follow ' from thence, that *every individual subject*, which ' is cast into it, must be so too: Because God may ' either think fit to *continue* this *fire* in being, as a ' *perpetual* monument of his justice; or, because, ' in so large a system of rational beings as the ' *universe* contains, there may be, as well in *future* ' *ages*, as in the *present*, beings that abuse their ' moral agency, and become proper subjects to be ' punished in it. I say, either of these propositions may be true, and, as such, sufficiently ' account for this phraseology (if understood in ' its utmost rigour), and yet no necessity of infer-

* Mr. Nichol Scot,

ring,

'ring, that every individual subject, that is cast into this fire, shall be continued alive in it without end.'—But not to insist upon this, which yet I think well worthy of notice.

It may be of more importance to remark, that there is no good reason to suppose, that the word *αἰώνιος*, *everlasting*, here joined with the *fire of hell*, is to be understood, as pointing out a strictly and absolutely endless duration. And, I believe, nothing but mere custom prevents our perceiving, at once, the absurdity of such an interpretation. No one ever imagined himself obliged to think, that this *earth* will continue, strictly speaking, to all eternity, because it is said, in scripture, to *abide for ever*. No one ever supposed the *hills* and *mountains* to be absolutely endless in duration, because the term *everlasting*, is applied to them by the sacred writers. And, in fine, no one ever imagined there had been an *eternal succession* of *prophets*, because the scripture speaks of *prophets*, *ἀπὸ αἰώνος*, *from eternity*. Common reason, in these cases, readily understands the word *eternal* in the limited sense. And the same reason, one would think, if not under some previous bias, would as readily understand the same word, in the same sense, in the present case. For it is, perhaps, as great an absurdity to suppose *fire* to be strictly and absolutely eternal, as to suppose the *earth*, or *mountains*, or *prophets in succession*, to be so. *Fire*, as such, naturally tends to an end, and will, in time, actually come to an end; and it is impossible, according to

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the established laws of nature, but that it should certainly do so. The *nature* of the *subject* therefore obliges us to put a *limitation* on the word *αἰώνιον*, *everlasting*, when joined with *fire*. And this is so often the *sense* of this *same word*, in like cases, even in the scriptures themselves, that it is strange any should be at a loss in this matter. A *restrained* interpretation of the *word*, when connected with *fire*, is certainly the most natural, as well as rational. And I see not but an *age*, *dispensation*, or *period*, for the *continuance* of this *fire*, will very well answer the full import of the word *αἰώνιον*, *everlasting*; especially, if we suppose this *age* to *last*, till the *fire* has accomplished the *end* for which it was enkindled. And we may the rather rest satisfied with this interpretation, which reason suggests, by calling to mind the language of scripture, with reference to the cities of Sodom and Gomorrah, which is, that “they are set forth for an example, suffering the vengeance of eternal fire.” Surely, we have no need, in order to do justice to the scripture, to suppose, that those *cities* are *now* in flames, and will be so to *all eternity*. The words, interpreted as they easily and naturally may be, import no more than this, that this *fire* *lasted*, till it had accomplished the *design* of Heaven in the *destruction* of those *cities*, for a *standing public example* of the *divine vengeance* to *after ages*. And the *fire of hell* is doubtless called *everlasting* for the like reason.

And if by το πυρ το αἰώνιον, *everlasting fire*, we
are

are to understand a fire that will last, not *always*, but an *age*, or *dispensation*, there is no difficulty in fixing the meaning of the same word *αιωνιος*, *everlasting*, in the *other three texts*. In that [Matt. xxv. 46.] where the phrase is *everlasting punishment*, it is evident, the epithet *everlasting*, is joined with *punishment* on account of the *fire* that will occasion it. For the wicked's going into this everlasting punishment is expressly mentioned as the *execution* of the *sentence* in the foregoing words, "Depart, ye
" *curled*, into *everlasting fire*." Consequently, the *duration* of this punishment cannot be *longer* than the *duration* of the *fire* that causes it. If *that*, from the *nature* of the *thing*, must have a *limited* sense put upon it, the *same limitation* must be put also upon the *punishment* that is the *effect* of it. So, in Mark iii. 29, where they who blaspheme against the Holy Ghost are said to be in danger, *αιωνου κρισεως*, of *eternal judgment*, it is evident this judgment is called *eternal*, because the *effect* of it will be their *departing into eternal or everlasting fire*; for that is the *judicial sentence* itself, as we have seen, Matt. xxv. 41. In like manner, when the apostle Paul, in the last of those texts, speaks of "ever-
" *lasting destruction from the presence of the Lord*," 2 Theff. i. 9; he very evidently uses this term *everlasting*, on account of the *fire* that is to bring on this destruction. The connection of the words puts this beyond all dispute. It is thus: "When
" the Lord Jesus shall be revealed from heaven,
" with his mighty angels, IN FLAMING FIRE,

“taking vengeance on them that know not God,
 “and that obey not the gospel of our Lord Jesus
 “Christ, who shall be punished with EVERLAST-
 “ING DESTRUCTION.” Their destruction is
 plainly spoken of as *everlasting*, because it will be
 the effect of FLAMING FIRE, which *fire* is called
 by our Saviour himself *everlasting*, in the very sen-
 tence which dooms wicked men to this destruction.
 So that the true sense of the word *everlasting*, in
 these *three last texts*, appears to be the *same* with
that in which it is used in the *two former*, where,
 being joined with *fire*, the *nature* of the *subject*
 obviously fixes it, as we have seen, to a *limited*
duration only.

I may pertinently add to what has been said
 above, that *fire*, being a destructive element, pow-
 erfully tending, according to the stated laws of
 nature, to bring on a solution of continuity in those
 bodies that are cast into it; this alone, one would
 think, might be sufficient to satisfy a considerate
 reader, that wicked men would not suffer, in the
never-ceasing sense, by the *fire* that is called *everlast-*
ing. We know of no substances that will endure
 the force of fire without *dissolution*, in time. And
 “as *fire* is that by which, in *those texts*, the *punish-*
ment of the wicked is said to be effected, the *nature*
 of the *subject* obviously, and, I think, necessarily,
 leads us to conceive of this punishment as *ever-*
lasting, not in the sense in which the scripture says
 that God is *everlasting*; but in the sense in which
 it says the *hills* are *everlasting*, and the *prophets have*
 been

been for everlasting, that is, for a limited duration only. It should seem evident, were we confined to these texts alone, that there is enough contained in them clearly and fully to satisfy an impartial attentive reader, that there is no good reason to think, either that the fire of hell is endless, or that the misery of the wicked there will be so.

But there will not be left much room for dispute, upon this head, if we go on, and consider the other texts which speak of the future misery. And here it ought to be particularly remembered, it is not said in any of them, either that the wicked shall ALWAYS LIVE IN TORMENT WITHOUT DYING; or that their bodies, at the resurrection, shall be IMMORTAL, OR INCORRUPTIBLE, OR INDISSOLUBLE: No; but, on the contrary, it is expressly declared, in these texts, that the wicked shall reap CORRUPTION (a); that they shall be DESTROYED (b); that they shall PERISH (c); that they shall undergo DEATH (d): And this death, which they shall suffer, is said to be the SECOND DEATH (e). And it is remarkable, this second death is spoken of as that, which shall be effected by the fire of hell. Hence the second death, which wicked men shall

- (a) Gal. vi. 8. (b) Matt. vii. 13. — x. 28. — 2 Thes. i. 9. — 1 Tim. vi. 9. — James iv. 12. — 2 Pet. iii. 16.
(c) John x. 28. — Luke xiii. 3, 5. — 1 Cor. i. 18. — 2 Cor. ii. 15. — 2 Thes. ii. 10. — 2 Pet. iii. 9. (d) John viii. 51. — Rom. vi. 21, 23. — viii. 13. — 2 Cor. ii. 16. — 1 John iii. 14, v. 16. (e) Rev. ii. 11. — xx. 14. — xxi. 8.

pass through, and their being *cast into the lake of fire*, mean, in the *book of the Revelation of John*, precisely *one and the same thing*; as may be seen in the 20th chapter. Accordingly, in conformity to this representation of their *dying*, and this by *fire*, they are often compared, not to things (if any such there be) which will bear the action of *fire*, without being *consumed*; but to CHAFF, and TARES, and WITHERED BRANCHES (a), which, when cast into the fire, must, without a continued miracle, be *destroyed*. And in allusion, doubtless, to this idea of the *fire of hell*, God is called, not a *perpetual tormenting*, but *consuming, fire* (b). And the *destruction* of wicked men is connected, by the apostle Paul, with Christ's appearing in *flaming fire to take vengeance on them* (c). This destruction, it is true, is called an *everlasting destruction*; but for this reason, as has been said, because it will be effected by *fire* that will *last an age*, or *dispensation*, during which period it shall certainly and fully be accomplished.

It cannot, perhaps, be determined, with any certainty, whether the *fire of hell* is to be understood *literally*, or *figuratively*; but whether we take it in the *former* or *latter* sense, it is plain, from the above texts, that the *torments* signified thereby, instead of rendering wicked men *never-ceasingly miserable*, will, sooner or later, bring on their dis-

(a) Matt. iii. 12.—xiii. 30, 40, 42.—Luke iii. 17.—John xv. 6. (b) Heb. xii. 29.—(c) 2 Thes. i. 8.

solution, destruction, or death. This is the idea, they very clearly and strongly convey to our minds: Which makes it quite easy to fix the sense of the word *αἰώνιος*, *everlasting*, when joined with the *future misery*; understanding by it, not an *endless*, but a *limited*, duration: Which *limited* sense of the word will not appear in the least *strained* or *forced*, if these two undoubted facts are attended to. *First*, that this is the very sense in which this word is MOST FREQUENTLY USED throughout the *New Testament*. *Secondly*, that the *texts* which join the word *αἰώνιος*, *everlasting*, with the *misery* of the wicked, are VERY FEW, in comparison with those which join with it a *dissolution, destruction, or death*.

Nor need we be at any loss to know, in general, what is signified by this *destruction, or death*. A just idea of the *first death* will lead us into a right conception of the thing meant by the *second death*.

The *first death* was never intended to put an end to our existence, but only its *present mode*, with all its *connections* and *dependencies*. The *human system* is a most curious piece of divine workmanship. It is compounded of a *material body*, consisting of numberless parts, admirably put together, and *organised*, so as to be capable of serving a vast variety of useful purposes; and a *spiritual substance, or soul*, endued with noble powers, the source of thought, self-determining, self-conscious, and susceptible of pleasure and pain, indefinitely

diversified, both in kind and degree. Between these two, though thus different in their natures, the God of heaven has formed a most *intimate relation*, or *close union*, in consequence of which, such is their dependence on each other, that the *body* is a *mere useless machine*, only as it is actuated by the *soul*: Neither can the *soul* actuate it, to any of the valuable purposes of life, till, by the organs of sensation, it is furnished with the materials of knowledge: Nor, when furnished, can it exert itself but by the *body*, as its *instrument*. This is our frame. Thus are we constituted *living active agents*, and become fitted for those various employments and enjoyments, whether *bodily* or *mental*, *secular* or *religious*, wherein consists the benefit of life, and in the due proportioning of which lies its perfection and glory in this present world, and its preparation for the coming one. Now, *death* puts an *end*, not to the *existence* either of our *bodies* or *souls*; but to the *relation*, or *union*, there is between them, and their *consequent subserviency* to each other, and every thing dependent thereon. No more ideas, either *pleasurable* or *painful*, are let into the mind by the *bodily senses*; neither can the *mind* itself any more exert any of its powers, in the usual way, in its present state. And there is now, in a word, a total period put to all communication with the world; insomuch, that we have no more to do with it, and are no more capable of receiving *pleasure*, or *pain*, from it, than if we had never been brought into existence.

Now,

Now, this notion of the *first death* will lead us into just sentiments, in the general, concerning the *second death*. It is evident, from the scriptures, that the *respective souls* of wicked men will, at the *resurrection*, be again *related*, or *united*, to *particular systems of matter*, somehow or other adapted, by the wisdom of God, to render them capable of *communication* with the *world* they shall then be placed in. Ideas will be let into their minds by the *mediation* of their *bodies*; though the manner, to us, at present, may be inexplicable. And, in the same way, they will become fitted for *sensations* of pain, vastly more *various* in kind, and *greater* in degree, than at present; which yet they will be able to endure for a *much longer continuance*. But, in time, the *torments*, they must suffer, will *end* in their *death*, that is, the *dissolution* of the *union* between their *souls* and *bodies*; upon which, they will have no more concern with *that world*, than they have with *this* upon the coming on of the *first death*.

Should any enquire here, what becomes of wicked men after the *second death*? The answer is easy, upon the foregoing scheme. They are no more turned out of *existence*, than when they died the *first death*; but their *souls*, in God's time, shall be *united again* to their *respective bodies*: And if, by means of the *torments of hell*, they have been *bumbled*, and so brought into *subjection* to the government of God, as that they are *meet* for his mercy in Jesus Christ, the *bodies* they shall be *re-*
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lated to shall, by the divine wisdom and power, be fitted for that *glorious dispensation*, when God shall be all in all. Or, if any of them should be so fixed in their *obstinacy*, as not to be wrought upon, by the *torments* of the *next state*, to yield themselves up to God as his *willing subjects*, they shall again, in some *other form* of existence, be put into a state of *suffering* and *discipline*, till, at length, they are, in a wise and rational way, prepared for *final and everlasting happiness*.

But if the foregoing scheme should be found to have no truth in it, and the wicked are sent to hell as so many *absolute incurables*, the *second death* ought to be considered as that which will put an *end* to their *existence*, both in *soul* and *body*, so as that they shall be NO MORE in the creation of God.

The *objection* proceeds:—The same word, *everlasting*, which is joined with the *misery* of the *wicked*, is joined also with the *happiness* of the *righteous*; so that if the *one* is *endless*, the *other* must be so too: Nay, to satisfy us of this, it is affirmed of the wicked, “that they shall go away into everlasting punishment,” in the *same text* in which it is said of the righteous, that “they shall go into everlasting life.”

I answer;—If we may suppose the foregoing scheme to have been well supported, this difficulty is happily and entirely superseded. For, according to the discovery there made, the *next state* will not last *for ever*, either with respect to the *righteous*,

teous, or the wicked; but for an age, or ages only: Upon which, the dispensation will come on, when God will be himself immediately all in all. See before.

The righteous, it is true, will pass into this final dispensation, not by dying again, but probably in some way analogous to that, in which the believers that are alive on the earth, at Christ's second coming, shall pass into the resurrection-state: Upon which account, their life and happiness may properly be said never to have an end. But still, the next state they will be in, and, I believe, their next mode of existence, with all its connections and dependencies, will come to a period, and, by a quick and pleasing transmutation, be swallowed up in that grand æconomy, of which God will be immediate head and sovereign. So that the whole difficulty, arising from the application of the word *aiwios*, everlasting, to the next state of the wicked, as well as of the righteous, and in the same verse too, is entirely superseded; because it means the same thing, with respect to them both, namely, a limited duration only. This I take to be the true, and best answer to this difficulty; and it absolutely removes away, even the very foundation upon which it is built.

But if we should suppose the foregoing system to have no truth in it, and that the next state, agreeably to the common opinion, is FINAL with respect both to the righteous and the wicked: I say, if we should suppose this, it will not follow, that

that the *wicked* must be *miserable without end*, because the *righteous* are *thus happy*; though the same word, *αιωνιος*, *everlasting*, is joined both with the *punishment* of the one, and the *happiness* of the other. And for these reasons:

1. There is an observable difference between the application of the word *αιωνιος*, *everlasting*, to the *righteous*, and to the *wicked*. It is but *five times* applied to the *future state* of the *wicked* throughout the *New Testament*: Whereas it is applied to the *future state* of the *righteous* more than *forty*; which I do but mention *in transitu*. It is of more importance to remark here, *this word*, when applied to the *righteous*, is mostly joined with the word *LIFE*, so as that, if it is understood in the *endless* sense, we must suppose they shall live in happiness *without ever dying again*: Whereas *this word*, when applied to the *wicked*, is never once connected with their *LIFE*, but always with the *fire* they shall depart into, or with that *damnation*, *punishment*, or *destruction*, which shall be effected by means of this *fire*. Now, should the *fire of hell* be *everlasting*, in the *never-ceasing* sense of the word, there is not the *same reason* to suppose that the *wicked* shall *live without end* in this *fire*, as that the *righteous* shall *live without end* in *happiness*; because the word, *everlasting*, is joined with the *LIFE* of the *righteous*, while it is joined only with the *fire* the *wicked* shall go into, or with their *punishment*, or *destruction*, that is hereby effected. And it is a supposable case, at least, that

that the *fire of hell* may be *endless*, and not the *LIFE* of the *wicked*. And if this *fire* may be *endless*, while the *LIFE* of the *wicked* is not so; their *damnation*, *punishment*, or *destruction*, may be called *everlasting*, on account of this *endless fire*, and not with a view to the *duration* of their *LIFE* in it. This, I am sure, is a possible supposition; which is enough to show, that the *wicked* MAY NOT endure *never-ceasing misery*, while the *righteous* MAY enjoy *never-ending happiness*; though the same word, *everlasting*, is used in both their cases.

2. There is a very *wide difference* between *happiness* and *misery*, *reward* and *punishment*; which may make it proper to understand the word *everlasting* in a *different sense* with respect to these *different subjects*. Common reason, as has been observed, teaches us to explain this term, which is capable of being understood, either of *limited* or *unlimited* duration, by the *different natures* of the *subjects* to which it is applied. And as the *subjects*, in the present case, are *widely different*, this ought to be the rule of interpretation here; which, if it is, a *different construction* of the word may reasonably be admitted. It perfectly falls in with the notions mankind universally entertain of the *infinite benevolence* of the Deity, to interpret the word *everlasting*, in the *endless* sense, when joined with a *reward*, which is the gift of grace; to be sure, there is nothing in such a construction, that carries in it the least repugnancy to the ideas we have of the attributes, and government, of God. But will
any

any say, that there is the *like reason* to understand the word *everlasting*, in the *same sense*, when joined with *punishment*, which is God's *strange work*, and what he takes *no pleasure in*? Does the doctrine of *never-ending torments* agree so well with the idea of *infinite mercy*, an allowed essential attribute of the *only good God*, as that of *never-ending happiness*? Does not the *one*, at once, approve itself to the universal reason of men, while the *other* cannot, without great difficulty, if at all, be made to consist with it? As these *subjects* are thus vastly *different* in their *natures*, why should not the *duration*, signified by the term *everlasting*, be so too? Why may we not, yea, why ought we not, to *limit* the word, with respect to the *one*; while we *extend* it, with respect to the *other*, as far as it will bear. But,

3. It is most of all worthy of consideration, that we are naturally and obviously led to interpret the word αἰώνιος, *everlasting*, when joined with the *happiness* of the *righteous*, in the *endless* sense, from *other texts* which determine *this* to be its *meaning*: Whereas we have not the *like reason* to understand the *same word* in the *same sense*, when joined with the *misery* of the *wicked*. The citing here a few texts of scripture will fully illustrate the propriety and force of this remark. Luke xx. 36, Οὐτε ἀποθνήσκει ἔτι οὐδέποτε. "NEITHER CAN THEY DIE ANY MORE, for they are equal unto the angels, and are the children of God, being the children of the resurrection."—I Cor. ix. 25, "They do it
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“to obtain a corruptible crown; but we, *αφθαρτον*,
 “AN INCORRUPTIBLE.”—Chap. xv. 42, “So also
 “is the resurrection of the dead; it is sown in
 “corruption, it is raised, *εν αφθαρσια*, IN INCOR-
 “RUPTION.”—52d verse, “The dead shall be
 “raised, *αφθαρτοι*, INCORRUPTIBLE.”—53d verse,
 “This corruptible must put on, *αφθαρσιν*, INCOR-
 “RUPTION; and this mortal must put on, *αθα-
 “νασιν*, IMMORTALITY.”—54th verse, “When
 “this corruptible shall have put on, *αφθαρσιν*, IN-
 “CORRUPTION; and this mortal shall have put on
 “*αθανασιν*, IMMORTALITY.”—1 Thes. iv. 17,
 “So shall we be, *παντοτε*, ever with the Lord.”—
 2 Tim. i. 10, “Jesus Christ, who hath abolished
 “death, and brought LIFE and IMMORTALITY,
 “*ζωην και αφθαρσιν*, to light, through the gospel.”
 —Heb. xii. 28, “We receiving a kingdom that
 “CANNOT BE MOVED, *ασαλευτον*.”—1 Pet. i. 4,
 “He hath begotten us—to an inheritance, *αφθαρ-
 “τον και αμεινον και αμαραντον*, INCORRUPTIBLE,
 “UNDEFILED, and that FADETH NOT AWAY.”
 —Rev. ii. 11, “He that overcometh shall not be
 “hurt, *εκ του θανατου δευτερου* of the SECOND DEATH.”
 —Chap. xxi. 4, “God shall wipe away all tears
 “from their eyes, and, *ο θανατος ουχ εσται επι*,
 “THERE SHALL BE NO MORE DEATH.”

Now, as the above scriptures expressly affirm,
 that the *righteous*, at the *resurrection*, shall be made
 INCORRUPTIBLE, IMMORTAL, and that they SHALL
 NOT DIE ANY MORE, we are absolutely obliged (if
 the *next* state is *final*, the supposition I am now
 arguing

arguing upon), as we would not set the scripture at odds with itself, to understand the word *αιωνιος*, *everlasting*, when joined with the *life of the righteous*, in the *endless sense*. And could the *like texts* be produced, wherein it is affirmed of the *wicked*, that they shall be IMMORTAL, OR INCORRUPTIBLE, or that they SHALL NOT DIE AGAIN, after the *general resurrection*, we should be obliged to put the *like endless sense* upon the word *everlasting*, when joined with the *torments* they must suffer. But, instead of their being ever represented as IMMORTAL, OR INCORRUPTIBLE, OR NOT AGAIN SUBJECTED TO DIE, it is most peremptorily affirmed that they shall REAP CORRUPTION, PERISH, be DESTROYED, and DIE A SECOND TIME; which fixes the sense of the word *everlasting*, when joined with the *misery* they shall be doomed to undergo, *limiting* its meaning to *an age, or period of duration* only. This I call a decisive answer to *this branch* of the *objection*, upon supposition that the *next* is the *final state* of men.

And whereas it is said, that the *same word* is used, in the *same verse*, to point out the *duration* both of the *future misery*, and of the *future happiness*; and that it would be unreasonable and absurd to interpret the *same word*, in the *same sentence*, in two *different senses*: I answer, the fact contained in this plea is readily allowed to be true; for, in Matt. xxv. 46, *αιωνιος*, *everlasting*, is the word that is joined both with the *punishment* of the *wicked*, and with the *happy life* of the *righteous*.

But,

But, instead of its being *unreasonable* or *absurd*, it is highly *fit* and *proper*, that we should understand *this word* as applied to the *righteous* in *one sense*, and as applied to the *wicked* in *another*; that is, if the *next* is the *final* state of men, the supposition we are now arguing upon. The *reasons* given in answer to the foregoing branch of this *objection* are equally pertinent here, and make it necessary to put a *different sense* upon the word *everlasting*, according to the *different nature* of the *subjects* treated of in this *verse*. But I have one thing to offer further, which, if attended to, will, I believe, sufficiently shew, that it is no such *absurdity*, as is pretended, the *objectors themselves* being judges, to interpret this *same word differently*, even in the *same sentence*. It is this:

There are two other sentences, in the New Testament, in each of which this word αἰώνιος, *everlasting*, is *twice used*, but, in the opinion of *these objectors*, in a *different sense*. As in Rom. xvi. part of the 25th and part of the 26th verses, "According to the mystery which was kept secret [ἡ κρυβημένη] since the world began; but is now made manifest—according to the commandment [τοῦ αἰωνίου Θεοῦ] of the everlasting God." And, in Tit. i. 2, "In hope [ἐν ἔλπῃ αἰωνίου] of eternal life, which God, that cannot lie, promised [πρὸ χρόνων αἰωνίων] before the world began." In both these scripture sentences, the word αἰώνιος is *twice used*, but, upon the principles of the *objectors*, in a *different sense*. In the *one*, αἰώνιος, as joined with Θεός, is

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taken in the *endless* sense ; whereas, as joined with *χρονος*, it can mean only *an age*, or *period of duration* : And it is accordingly so translated in our Bibles. In the other, *αιωνιον*, joined with *ζωνε*, must, in the sense of the *objection*, be understood of a *never-ending duration* ; whereas it can mean nothing more than *an age*, or *dispensation*, as joined with *χρονου* : And it is accordingly so rendered by the translators of the New Testament. It is evident then, in point of fact, and by the *practical* acknowledgment even of the *objectors* themselves, that the word *αιωνιος*, *everlasting*, may be used in a *different sense*, and the *very one* we are pleading for, and in the *same sentence* too. So that they cannot complain of us for being either arbitrary, or absurd, in the interpretation we put upon Matt. xxv. 46, without condemning themselves for the sense they put upon the above-quoted texts.

It will, perhaps, be pleaded here, *common reason*, in the produced cases, easily discerns a *necessity*, from the things spoken of, to interpret the word *αιωνιος* *differently*, according to their *different natures*. The same may be said in the present case. For *reason* discovers a *wide difference* between the *subjects* here treated of. Besides which, the scripture expressly declares, concerning the *righteous*, on the one hand, THAT THEY SHALL NEVER DIE ANY MORE ; and as expressly, on the other hand, concerning the *wicked*, that THEY SHALL DIE A SECOND TIME : Which is enough, one would think, to make a considerate reader understand the word

everlasting

everlasting in a *corresponding sense* with respect to them both, that is, in the *endless* sense, with respect to the *former*; and the *limited one*, with respect to the *latter*.

This branch of the objection is still further enforced by the following remark, namely, that the word *αιωνιος*, which is used to point out the *duration* of the *future torments*, is the *very word* which is used also to point out the *absolute eternity* of *God*. But this criticism I take to be of very little weight; inasmuch that I should not have mentioned it, but that I have often heard, and seen, it urged in the present controversy. It might indeed be mentioned to good purpose, could it be shown, that the word *αιωνιος* is joined, in scripture, with nothing but what is *strictly eternal*: But, as it is otherwise in fact, this remark can be of no real importance; because, if it proves any thing, it proves a great deal too much. If the *punishment* of the wicked must be *never-ending*, MERELY because the word *αιωνιος*, which is sometimes joined with the word *God*, is joined with *that* also; it will follow, as this same word is joined with the *earth*, and *hills*, and *generations*, and *prophets*, that they must all of them be *strictly* and *absolutely eternal*; the absurdity of which is too glaring not to be, at once, perceived. The plain truth is, the *nature* of the *subject* treated of, together with *other scriptures*, must always be taken into consideration, in order to fix the *precise meaning* of this word, with any degree of certainty. Nay, the *eternity*

even of God himself is not to be collected *merely* from the *force* of this *word*; but from the *previously known nature* of the *subject*, and the *word's* being capable of this *unlimited* construction; as has been observed already.

The *objection* goes on;—The *misery* of the wicked is not only said to be *everlasting*, but FOR EVER; and, as though this was not sufficiently expressive of its *endless continuance*, it is further declared to be FOR EVER AND EVER, the strongest phrase used, in scripture, to describe the *proper eternity* of the Supreme Being.

The texts, in which the *misery* of the wicked is said to be FOR EVER, are only *two*.—2 Pet. ii. 17, “To whom the mist of darkness is reserved FOR EVER.”—And verse the 12th of Jude’s Epistle, “To whom is reserved the blackness of darkness FOR EVER.” But as the word *αιων* differs from the word *αιωνιος*, no otherwise than *eternity* differs from *eternal*, the *one* being a *substantive*, the *other* an *adjective*, as the grammarians speak; I have nothing to do here but to refer the reader to what has been said, in the preceding pages, upon the word *eternal*, or *everlasting*.

The texts, which represent the *misery* of the wicked as what will be FOR EVER AND EVER, are *three*, and no more.—Rev. xiv. 9, 10, 11, “If
“any man worship the beast, and his image, and
“receive his mark in his forehead, or in his hand,
“the same shall drink of the wrath of God, which
“is poured out without mixture into the cup of
“his

“ his indignation : And he shall be tormented with
“ fire and brimstone in the presence of the holy
“ angels, and in the presence of the Lamb. And
“ THE SMOKE OF THEIR TORMENT ASCENDETH UP
“ BEFORE GOD FOR EVER AND EVER, and they
“ have no rest day nor night.”—Chap. xix. 1, 2, 3,
“ And after these things I heard a great voice of
“ much people in heaven, saying, Alleluja ; sal-
“ vation, and glory, and honour, and power, unto
“ the Lord our God : For true and righteous are
“ his judgments ; for he hath judged the great
“ whore which did corrupt the earth with her forni-
“ cation, and hath avenged the blood of his servants
“ at her hand. And again they said, Alleluja ;
“ and HER SMOKE ROSE UP FOR EVER AND EVER.”
—Chap. xx. 7, 8, 9, 10, “ And when the thousand
“ years are expired, Satan shall be loosed out of
“ his prison, and shall go out to deceive the na-
“ tions, which are in the four quarters of the
“ earth, Gog and Magog, to gather them toge-
“ ther to battle ; the number of them is as the
“ sand of the sea. And they went upon the
“ breadth of the earth, and compassed the camp
“ of the saints about, and the beloved city ; and
“ fire came down from God out of heaven,
“ and devoured them. And the Devil that de-
“ ceived them was cast into the lake of fire and
“ brimstone, where the beast and false prophet
“ are, and SHALL BE TORMENTED DAY AND NIGHT
“ FOR EVER AND EVER.”

The reader is desired carefully to consider these

passages, which I have thus transcribed at large, that he may be the better able to judge, whether they refer, as is pleaded, to the *torments* which wicked men will endure, in the *resurrection-state*, for the sins they committed in this. It does not appear certain to me, that they have this reference; and much might easily be said to show the contrary: But should it be allowed, that they have this reference, they are so far from speaking of the torments of *sinners in common*, that the *two former* relate only to the *worshippers of the beast*; and the *latter*, to the *Devil*, and a *rabble-rout of men*, whom he will be permitted to deceive, after the *millennium* is over, with *the beast and false prophet* *. And consequently, these sinners, which include, comparatively speaking, but a very small part of the *wicked*

* It cannot, perhaps, be certainly determined, of whom it is here said, *And [βασιανοδοσονται] they shall be tormented*. I have gone upon the largest supposition, taking in the *beast* and *false prophet*, as well as the *Devil* and *Gog and Magog*. Mr. Whiston [The Eternity of Hell Torments considered, page 50] construes the words thus, ‘*And they [Gog and Magog, & with the Devil himself] shall be tormented*’; observing, that ‘it is not directly said here, that *the beast and the false prophet*, but only the *Devil*, with *Gog and Magog*, shall be so long tormented.’ And if the *Devil* be considered as a *collective noun*, by which we are to understand the *evil angels*, I see not but the *Devil* only may be the *antecedent* to *βασιανοδοσονται*. In the preceding verse, *Gog and Magog* are spoken of as *punished* by *immediate infliction* from God. In this, as I imagine, the *evil angels*, who *deceived Gog and Magog*, and *for deceiving them*, are spoken of as *punished* likewise, and in the *place* where

wicked there have been among men, in all successive ages, from the beginning of the world, are the *only ones*, with whose *torment* we have a right to connect the *duration*, whatever it is, that is pointed out by the phrase, *eis tous aionas tou aionos*, translated, in our Bibles, FOR EVER AND EVER.

But, to give the *objection* all the advantage that can be desired, let it be supposed, that these passages relate, not only to the *future torments*, but to those torments as they will be suffered by *wicked men in common*. And what is the consequence herefrom? Not that they will suffer them in the *never-ending sense*: And for this very good reason, because the *above phrase* is obviously capable of being understood of a *limited*, as well as *endless*, duration; and may, to say the least, be as properly rendered *for ages of ages*, as *for ever and ever*. We have already seen, that the word *aion*, in the *singular number*, almost perpetually signifies *an age*; and it would be very strange, if its being used in the *plural* should essentially alter its meaning. It is certain it does not. For it is remarkable, though

where the *beast* and *false prophet* were punished, for which reason *they* are here brought in, and not because they are to be looked upon as *partners* in this *punishment*, as they were not partners in the *sin* that occasioned it. But however this be, it is worthy of our particular remark, that, *excepting this*, and the *two* foregoing places, which yet do not relate to *sinners in general*, but to *sinners in the times of Antichrist*, and in the *days of Gog and Magog*, the *duration* connected with the *miser*y the wicked shall undergo, in the *resurrection*, is nowhere in *all the Bible* said to be *eis tous aionas tou aionos*; no, NOR *eis tous aionas*, simply in the *plural*, without a *reduplication*.

it is to be met with, in the *Septuagint*, in *several* places, it is used in *them all* to signify nothing more than the *plural* of an age, that is, a duration that is considered as made up of *more ages* or *periods than one*. Such are the texts that follow.—2 Chron. vi. 2. “I have built an house of habitation for thee, “and a place for thy dwelling for ever,” εἰς τοὺς αἰῶνας, *for ages*.—Psalm xlviii. 14. “He will be our “guide even to death,” εἰς τοὺς αἰῶνας, *through the several ages or periods of life*: So the *Seventy* render the original words עַד מוֹת, which, in our English Bibles, are more literally translated *even to death*.—Psalm lxi. 4. “I will abide in thy tabernacle for “ever,” εἰς τοὺς αἰῶνας, *for ages*.—Psalm lxxii. 17. “His name” [that is, his kingdom, his regal administration] “shall endure for ever,” εἰς τοὺς αἰῶνας, *for ages*. Whether these words are spoken of *David*, or *Christ*, the *son of David*, they mean nothing more. See the next text but two.—Psalm cxlv. 13. “Thy kingdom is an everlasting kingdom,” βασιλεία πάντων τῶν αἰῶνων, *a kingdom over all ages*.—Dan. ii. 4. “Then “spake the Chaldeans,—O king, live for ever,” εἰς τοὺς αἰῶνας, *for many days, long periods of time*.—Ver. 44. “And in the days of these kings shall the God “of heaven set up a kingdom,—and it shall stand, “εἰς τοὺς αἰῶνας, *for ever*.” The meaning of this *for ever* is punctually ascertained by the apostle *Paul*, who says, 1 Cor. xv. 28, that “when all enemies “shall be subdued, Christ himself shall be subject to “him who put all things under him, that God may “be all in all.” It is, in like manner, observable, the *plural* of this αἰὼν is most commonly, if not always,

always, used, in the New Testament, to point out a *duration*, consisting of *ages*, *dispensations*, or *periods*; as may be seen by taking a view of the following texts.—Luke i. 33. “And he shall reign “over the house of Jacob, *εις τους αιωνας*, for ever;” the meaning of which *for ever* has been above explained from the apostle Paul.—1 Cor. ii. 7. “The “hidden wisdom which God ordained before the “world,” *προ των αιωνων*, *before the ages*, “to our “glory.”—Chap. x. 11. “All these things are written for our admonition, upon whom the ends of “the world,” *των αιωνων*, *of the ages*, “are come.”—Eph. ii. 7. “That, in ages to come, *εν τοις αιωσι* “*απερχομενοις*, he might shew the exceeding riches “of his grace.”—Chap. iii. 9. “The mystery which “from the beginning of the world,” *απο των αιωνων*, *from former ages*, “hath been hid in God.”—Col. i. 26. “The mystery which hath been hid, *απο των αιωνων*, “from ages, and from generations.”—Heb. i. 2. “By whom also he made the worlds, *τους αιωνας*.”—ix. 26. “Now once in the end of the world,” *εν συντελεια των αιωνων*, *at the close of the ages*, “he appeared to put away sin.”—xi. 3. “By faith we “understand that the worlds, *τους αιωνας*, were made “by the word of God.” Now, if *αιωνες*, in the plural, is thus frequently used to signify a duration that consists of *more ages or periods than one*, its being *doubled* cannot make it improper to understand it in the same general sense still; but is rather a good reason why we ought so to understand it. For a *duration* containing in it a *collection of ages* is, at once, intelligible; but a duration *for eternities of eternities*

nities is, to say the least, a very uncouth mode of expression, and would sound as harsh in Greek, as it does in English, if the natural force of the Greek word, αἰών, was the *same* with the English word, *eternity*. It is therefore very clear to me, that the *plural* of αἰών, even when *doubled*, as in the phrase, εἰς τοὺς αἰῶνας τῶν αἰώνων, *may* always be understood in this sense, and perhaps *ought* always to be so. This is certainly its meaning in Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign," εἰς τοὺς αἰῶνας τῶν αἰώνων, *for ages of ages*. This sense an inspired apostle has virtually or constructively put upon this phrase, by assuring us, 1 Cor. xv. 24—28, that the time will come, when Christ shall *deliver up his kingdom*, and be himself a *subject* in *another kingdom* that will *succeed in its room*, having the *Father* at its head, as its *immediate King and Sovereign*. This also is its meaning, Eph. iii. 21, where the *doxology* to God is expressed in these words, "Unto him be glory in the church, by Jesus Christ," εἰς πάντας τοὺς αἰῶνας τοῦ αἰῶνος τῶν αἰώνων, *through all successions of future ages*, or literally, *to all generations of the age of ages*.

It ought to be well regarded here, the phrase we are examining is to be met with, for the most part, in the *New Testament doxologies* to God or Christ. And there is no manner of need to suppose, that the sacred penmen, when they *thus* used this phrase, had it in their view to speak *metaphysically* of a *strict* and *proper* eternity. It will every whit as well

well answer all the ends of piety and devotion, if we understand them as speaking in a *popular* way only, and meaning by these *ascriptions of glory*, in regard of *duration*, the same thing that is meant in Eph. iii. 21, which we just now quoted. And there will be the more reason to think thus, if we compare the *doxologies* in the *New Testament*, with those in the *Old*. The *latter* are expressed [1 Chron. xvi. 36. — xxix. 10. — Psalm xli. 13. — cvi. 48. — Dan. ii. 20.] in that form, “Blessed be the Lord, the Lord God of Israel,” ἀπὸ τοῦ αἰῶνος καὶ εἰς τοῦ αἰῶνος; that is, in the English translation, “from everlasting to everlasting.” But not with so much propriety as if it had been rendered, *from age even to age*. To use here the words of Mr. Hallett, in his *note* upon Psalm xli. 13, “Blessed be the Lord God of Israel, from everlasting, and to everlasting ! Amen, and Amen.” ‘I am apt to think,’ says he, ‘that many English readers suppose, that the words, *from everlasting*, signify a duration that was *past* in the days of the Psalmist. But, upon second thoughts, the English reader will perceive, that this cannot possibly be. The Psalmist here expresses his desire, that *God may be blessed*. But it is impossible to desire, that God may be blessed *henceforward*. To say, *Blessed be God in past ages*, would be ridiculous.—The *text* then must be rendered, *Blessed be the Lord God of Israel FROM AGE TO AGE!* that is, from this time forth, throughout all ages. Every one will allow that the Hebrew word, *Olam*, here rendered, *everlasting*, does frequently

'quently signify *an age*, or *generation*. Nor will
 'any one object to this interpretation the word
 'AND; *from everlasting AND to everlasting*, as if
 'this would hinder us from rendering the ex-
 'pression, *from age to age*; when he shall consider,
 'that the word, *and*, in such like expressions, is
 'redundant, or superfluous, in our language, what-
 'ever grace it adds to the Hebrew phrase. Thus
 'the Hebrew expression, 2 Chron. ix. 26, is literally
 'to be rendered,—*from the river and unto*
 '*the land of the Philistines*. Our translators have
 'rendered the Hebrew particle by, *even*;—*from*
 '*the river even unto the land of the Philistines*. It
 'would have been as well if they had dropt it
 'quite, and had said, *from the river to the land*
 '*of the Philistines*. See also 2 Chron. xxx. 5.
 'So the passage of the Psalm now under con-
 'sideration may be rendered, *Blessed be God, from*
 '*age even to age*, or, more simply, *from age to age*.
 'In the same sense the expression is to be under-
 'stood, Psalm ciii. 17. *The mercy of the Lord is*
 '*from everlasting to everlasting*, or rather, *from*
 '*age to age*, that is, from this age to the next,
 'and so on throughout all future ages.' *Notes on*
peculiar texts, pag. 75, 76.—In the same sense
 still, I would add, we must interpret, Jer. vii. 7.
 and xxv. 5, "The land that I gave to you, and to
 "your fathers, for ever and ever, *απ' αἰῶνος καὶ εἰς*
αἰῶνος, *from age to age*. And this is the sense also
 in which, as it seems to me, we are to understand
 the *doxologies* in the *New Testament*. It is plain,
 they may be thus understood: Nor is there any
 necessity

necessity to give the *duration* signified by them an higher meaning. And we may the rather be satisfied of this, if we consider still further, that, in the *Septuagint*, the phrase, *εις αιωνα αιωνος*, in our English Bibles usually *for ever*, and the yet stronger one, *εις τον αιωνα και εις τον αιωνα του αιωνος*, in the same Bibles *for ever and ever*, are frequently to be met with, and always, as I think, to be understood in *this sense*. To be sure, they are used, in a variety of places, so as not to be easily capable of an *higher* meaning. We shall give instances with respect to them both.

The *first* of these phrases cannot well be taken in any *other sense* in the following texts.—Psalm xxxvii. 28, 29. “The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever,” *εις αιωνα αιωνος*, *from generation to generation*.—Psalm lxi. 8. “So will I sing praise to thy name for ever,” *εις αιωνα αιωνος*, *from one age or period of my life to another*; for the following words are, “that I may daily perform my vows.”—Psalm cxii. 9. “He hath dispersed, he hath given to the poor, his righteousness endureth for ever,” *η δικαιοσυνη αυτου μενει εις τον αιωνα του αιωνος*, *he is a merciful man through the several periods or ages of his life*.—Psalm cxxxii. 13, 14. “The Lord hath chosen Zion, he hath desired it for his habitation; this is my rest for ever,” *εις αιωνα αιωνος*, *from age to age*.

The *other* mentioned *stronger* phrase is used, in the like sense, in the following places.—Psalm
xlviii.

xlvii. 13, 14. "Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following; for this God is our God for ever and ever," ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ. It is plain, the *duration* signified by this phrase, in this place, can mean no more than *one age upon another*; because it is the truth of fact, that God has long since ceased to be the God of the Jews, in the sense here spoken of.—Psalm cxix. 44. "So shall I keep thy law continually for ever and ever," ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ, as long as I have a being, through the several ages or periods of my life on earth.—Psalm cxlv. 2. "Every day will I bless thee, and I will praise thy name for ever and ever," ΕΙΣ ΤΟΝ ΑΙΩΝΑ, &c. *through every period of my life*.—Verse 21. "Let all flesh bless his holy name for ever and ever," ΕΙΣ ΤΟΝ ΑΙΩΝΑ, &c. *from age to age, and through every age*.—Psalm cxlviii. 6. "He hath established them" [the sun, and moon, and heavens] "for ever and ever," ΕΙΣ ΤΟΝ ΑΙΩΝΑ, &c. *throughout all ages*.

It is, I would hope, abundantly evident, by this time, that the phrase, ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ, ought to be construed, *for ages of ages*. Thus much, at least, is indisputably clear, that it may, without impropriety, be thus interpreted; and for this very good reason, because the Bible itself has taught us this use of it. From whence the conclusion is, that the *future torments* cannot be proved to be *absolutely endless*, MERELY from the joining of this phrase with them. The *nature* of the thing, or

other texts of scripture, must be taken into consideration. And if so, the greater part of what has been offered to shew the *reasonableness*, and *necessity*, of understanding the word, *everlasting*, not in the *endless*, but *limited* sense, is equally pertinent here, and will as strongly evince, that *this phrase* also must have the like meaning.

Nor is it of any significancy, in point of argument, that *this phrase* is sometimes applied to *God*. For if, from the *force* of it, simply considered, the *absolute eternity* of *God* could be argued, we might as well argue the *absolute eternity* of the *land of Canaan*, and of the *successive generations of men*, because this phrase, or one equivalent, is joined with *each of them*, as well as with *God*. Reason assures us, that *God* is a Being whose *duration* will have no *end*; and it is from this *previously known nature* of *God*, and not simply from the *force* of this phrase, that we interpret it, when applied to *God*, as meaning a *duration without end*. And when we can, upon as good a foundation, interpret the *same phrase*, in the *same* sense, when applied to the *future misery*, then such a construction may reasonably be admitted; but not till then. The plain truth is, it must be said of the phrase, εἰς τοὺς αἰῶνας τῶν αἰώνων, as of the word αἰώνιος, that the *duration*, intended to be pointed out by it, cannot be determined by the *naked force* of the *phrase itself*; but the *subject* with which it is connected must be taken into consideration, as also *other texts* which speak of the same thing. And, in this view of
the

the matter, it is as certain, that it ought to be construed *for ages of ages*, and in this sense only, as that the *wicked*, in the *resurrection-state*, will not be INCORRUPTIBLE, but *shall DIE A SECOND TIME*; in declaring of which the scripture is very peremptory and express, as has been proved.

I may pertinently subjoin to what has been said, that it is not certain, that *every individual sinner*, in the future state, shall be *tormented the whole duration*, pointed out by the phrase εις τους αιωναις των αιωνων, though it should be allowed to signify no more than *for ages of ages*. For, as is observed by Mr. Nichol Scot, ‘ It should not be supposed, ‘ that, as by the *beast and false prophet* [in the last ‘ of the above texts] are meant, not *two single persons*, but *collective bodies* of men, so by the *Devil’s* ‘ being *cast into this lake* (if it relate to the future ‘ judgment) may be intended, not merely that ‘ the *individual person*, so called, was cast therein, ‘ but the *Devil and his angels* inclusive; for it is a ‘ *fire prepared for the Devil and his angels*: And, if ‘ those *collective bodies* are intended, it may be ‘ strictly true, that, as *collective bodies*, their torture may last for *many ages*, without any necessity ‘ of inferring from hence, the *same duration* of torture holds true of *any*, much less *every individual*, ‘ that belongs to them; for as the *future judgment*, ‘ from the nature of the thing, must be a work ‘ of very considerable time, so as that the individuals, of which those *bodies* are composed, may ‘ be *successively* tried and condemned, and *success-*

‘ *freely* cast into this *lake of fire*, in order to be *consumed* there : And consequently, how true soever it is, that the *sum total* of this judiciary proceeding may be *for ages of ages*, it will not necessarily follow, that the *torture* of *any*, much less of *every individual*, should continue for that length of time. Nor should it be overlooked, that, as this distinction has its foundation in the *nature* of the *thing*, so it seems to have been favoured by as remarkable a variation in the *scripture style* ; for, after having said [in the former of the above texts], “ If any one worship the beast, the same [καὶ αὐτος, *be also*] drinketh of the wine of the wrath of God, and he shall be tormented with fire and brimstone,” it is not subjoined, *and the smoke of HIS torment*, in the singular number, which might seem to have determined the proposition to *individuals* ; but “ the smoke of THEIR [αὐτῶν] torment,” in the plural, and which, consequently, may relate to *collective bodies* ; which last proposition may be very true, without any necessity of inferring, that *any*, much less *every individual*, that belongs to those *collective bodies*, shall be tormented for such a length of time.’

‘ And what renders this criticism the more probable is, that we find terms of much the same import used by the *prophetic spirit*, in that case, where a long series of *national calamities* are described, that is, in a case where, from the *nature* of the *thing*, there is, indeed, an *uninterrupted* suffering of the *collective* body, but withal

“ only a *successive* suffering of *individuals*. “ My
 “ sword (says the prophet Isaiah, chapter xxxiv.)
 “ shall come down upon Idumea, — and the dust
 “ thereof shall be turned into brimstone, and the
 “ land thereof shall become burning pitch; it
 “ shall not be quenched night nor day, the
 “ smoke thereof shall go up for ever : from gene-
 “ ration to generation it shall lie waste, none shall
 “ pass through it for ever and ever.”

This excellent writer may, perhaps, be mistaken, when he suggests, that the *individuals*, of which the *collective body* of the wicked is made up, may be *successively* condemned, and cast into the fire of hell; and that they may be spoken of as tormented in this fire *for ages of ages*, not because this will hold true of *any* of the *individuals*, but because, being *successively* condemned, and thrown into the lake of fire, it may take up the *duration* signified by the phrase, *for ages of ages*, before they will *all* be destroyed, or consumed, in this fire : In this, I say, the above author is probably mistaken. For it is not intimated in any of the descriptions we have of the *future judgment*, as though the *wicked* would be *successively*, that is, *individually*, *one by one*, condemned, and sent into the place of coming torment : But, on the contrary, they are all, as a *collective body*, represented by our Saviour (particularly in Matt. xxv.) as standing before his *judgment-seat*; and the *judicial sentence* is pronounced, not against the *individuals*, in *succession*; but the *whole body*, at one and the same time : And they are accordingly

accordingly spoken of as *going away*, in consequence of this sentence, *into everlasting punishment*, not *successively*, but *all at once*.

It must therefore (according to this account of the *future judgment*) hold true of *some* of the *individuals*, constituting the *collective body* of the *wicked*, that they shall be *tormented for ages of ages*: Though I so far agree with this very good writer as to think, that there is no necessity this should be the truth with respect to them *all*; because, if a *duration*, consisting of *ages of ages*, actually runs out before the torments of *all* the miserable wicked come to an *end*, it will be strictly true, in the *collective* sense, that they will be *tormented for ages of ages*; though *some* of them *only* should be tormented through the *whole* of this period, and the rest *variously*, as to *time*, in proportion to their deserts.

And this interpretation, it is obvious, very naturally makes way for an *indefinitely various punishment* of wicked men, according to the *indefinitely various degrees* of that *moral depravity* they have contracted in this *present state*; and in a *manner* too that is perfectly analogous to what takes place, in fact, here upon earth. The *first death*, we find, by daily observation, is brought on with *great variety*, both in respect of *time*, and the *cruciating pains* that accompany it. And this, according to the present explication, may be the real truth, with respect to the *second death*. The *resurrection-bodies* of the wicked may, by the wisdom of God,

be *variously* fitted, both for the *sensations* of torment, and a *continuance* under the pressure of them. Thus it is in the *present state*. Some, from the very formation of their bodies, are capable of suffering *keener pain* than others; and they can bear it a *great while longer*, without giving up the ghost. And why may it not be reasonably supposed, that it shall be thus also in the coming state of “weeping, and wailing, and gnashing of teeth?”

It is true, there is awful reason to think, with respect to *all* the wicked, that their *resurrection-bodies* will be formed for a *much longer duration*, than they are capable of existing at *present*; and that they must pass through *much more intense*, and, it may be, *various, pain*, before their *dissolution* will be effected. But this is no objection against the supposition, that they may *die*, *some* of them at *one time*, and *others* at *another*; and *some* of them, not till their torments have lasted *for ages of ages*. If they must finally undergo a *second death*, as the scripture declares that they must, it is rather agreeable, than contrary, to *reason*, to think, that their *dissolution* will be thus *variously* effected, by the *pains* which they will suffer.

And it is certain, there will be full scope, upon this supposition, for *proportioning* men's torments to all the *various degrees* of their contracted stupidity, stubbornness, and moral degeneracy, in every conceivable shape and form. And it deserves consideration, ‘Whether this important truth can

‘ be

‘ be so well secured, upon the contrary supposition?
 ‘ For an *eternity* of misery swallows up all propor-
 ‘ tion: Or, though there should be *some difference*
 ‘ in the *degree* of pain, it is such a difference, I fear,
 ‘ as will be scarce thought worthy of being brought
 ‘ into the account, when the circumstance of *endless*
 ‘ *duration* is annexed to it.’

But there is another sense still, in which we may take this phrase, *they shall be tormented for ages of ages*; understanding it yet as spoken of the *collective body* of wicked men, and not of *every individual* that goes to constitute this body. It may be intended to lead us into the thought, that it will take up, not only a *long period* of duration, but a period that will consist of *many dispensations, ages, or states*, variously adapted for the *discipline* of *stubborn and rebellious* creatures, before they will ALL, in a wise and rational way, be fitted, agreeably to the foregoing scheme, for *final happiness*. To explain myself more particularly. They may *all*, in one *collective body*, be doomed, at the great day of judgment, to a *state of misery* which will last *an age*: In which state, *some*, under the ministrations of Jesus Christ, as *head* of this state, may be wrought upon to submit themselves to God as his *willing and obedient subjects*; upon which, in God’s time and way, they shall be made *happy*. *Others* may die in this state *stupid and stubborn*, notwithstanding all the *torments* of it for a *whole age*: And those who thus *died* in their *obstinacy* may again, in some other form of existence, be put into a place of suf-

fering for *another age*; in which *some* may be reduced under *moral subjection* to God, and *others* stand it out *still*. And *these others* may, in yet another form of existence, be sent into a place of *discipline* for *another age*; and so on, till there has been *torment for ages of ages*, before the *whole collective body* of rebellious men are prepared for the FINAL DISPENSATION, when God shall be ALL IN ALL TO THEM ALL.

In either of the foregoing senses, wicked men, as a *collective body*, may be tormented *for ages of ages*, without supposing that this shall be the case with respect to *every individual*. And it is highly probable, if not certain, that the *duration* of this torment is to be interpreted in *one or other* of these senses.

But if it should be allowed, that there is no just foundation for this *criticism*, and that *every individual* wicked man shall be *tormented*, in consequence of the *future judgment*, εἰς τοὺς αἰῶνας τῶν αἰώνων, it is abundantly evident, from what has been above offered, not only that this phrase MAY mean a *limited duration*, though a long one; but that *this* is the *sense* in which it OUGHT to be understood; which is a sufficient answer to the *objection*:—

The *strongest enforcement* of which, in the opinion of some, is still behind. It is this. Our Saviour himself has *thrice*, in the same discourse, most solemnly used these forcible words, with respect to *wicked men*, in the *future state*, “WHERE THEIR

“ WORM

“WORM DIETH NOT, AND THE FIRE IS NOT
“QUENCHED.” Mark ix. 44, 46, 48.

In answer whereto, it is obvious to remark, it may be *literally* and *strictly* true, that, in *hell*, the *worm dieth not*, and the *fire is not quenched*; while yet, it may be as true, that wicked men may *die* in *hell*, and be no more capable of the *sensations* of pain, either from *this worm*, or *this fire*. If, by the *worm that dieth not*, we understand, even according to the common opinion, *remorse*, *horror*, and *agony* of *conscience*, this may not cease, while the wicked are in *hell*; but it does not certainly follow from hence, that they shall *live eternally* in this place. And if, by *the fire that is not quenched*, we understand the *lake of fire* the wicked shall be cast into, even this may be *unquenchable*, while yet the wicked may not *live eternally* in it. The plain truth is, these words, in point of strict argument, can prove no more than this, that the *torments* of the wicked shall last *as long as their next state of existence lasts*, without determining *how long* this shall be, whether for a *period only*, or for *ever*. If their *worm* preys upon them, without ceasing, *as long as they are in hell*, it is, to them, strictly and rigidly speaking, *a worm that does not die*: So if the *fire* torments them *as long as they exist in the next state*, it is, to them, an *unquenchable fire*, though their existence, in that state, should not be *absolutely eternal*.

But the most simple, easy, and satisfactory answer is, that *these words* are taken from the book

of Isaiah's prophecy, and allude to the *punishment* of those, whose bodies were either *burnt* in the valley of Hinnom, or permitted to lie upon the ground, in the form of *dead carcases*, to be fed upon by *worms* that delight in putrefaction. And consequently, as the *fire* which burnt these bodies, and the *worms* which fed upon them, can, in no other sense, be said *not to be quenched*, and *not to die*, than this, that they *continued till these carcases were entirely consumed*: So may it be said of the *worm* that preys upon the wicked in *hell*, and of the *fire* that torments them, that the *one dieth not*, and the *other is not quenched*, till they have certainly and universally effected the *dissolution, destruction, or death*, of wicked men, in the future state. And it is observable, this interpretation perfectly coincides with the other scriptures which speak of this matter; as has been largely shown in the preceding pages.

I have no where seen this text set in so clear and full a point of light, as in the discourses of the last-quoted author, upon the *future torments*: For which reason I shall be at the pains, in order further to satisfy the reader, to transcribe his words at large. — 'It should be here observed,' says he, 'that *these words* of Christ are taken from the *last verse* of the *prophecy* of Isaiah: "They shall go forth, and look upon the carcases of the men that transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh."'
 'Now,

‘ Now, as this proposition is most evidently affirm-
 ‘ ed, with reference to *carcasses* [see also ver. 16
 ‘ of the same chapter of *Isaiah*], or *bodies deprived*
 ‘ of life, and consequently no longer in a state of
 ‘ sensation, whatever is intended by it, this cannot,
 ‘ with any consistency, be intended, that *these bodies*
 ‘ themselves should be continued in a state of never-
 ‘ ending misery.

‘ It is affirmed, indeed, of the *worm* that preys
 ‘ upon these carcasses, that *it dieth not*, and of *the*
 ‘ fire, by which, I suppose, their life [they are said
 ‘ expressly in the 16th verse to be the slain of
 ‘ the Lord. See also Rev. xx. 9.] was destroyed,
 ‘ that *it is not quenched*: Both which may be very
 ‘ true, and true, if taken in the most strict and
 ‘ rigorous sense of the words; and yet no necessity
 ‘ of drawing so strange a conclusion from hence,
 ‘ as though the *carcasses themselves* should be con-
 ‘ tinued in a state of misery, when described as
 ‘ carcasses, that is, as *bodies deprived of life*, and,
 ‘ with that, of all sensation.

‘ As to that construction, which some modern
 ‘ writers have put upon this *worm*, as though it
 ‘ should relate to the remorse of conscience, it re-
 ‘ quires no other reply than this, that it is a mere
 ‘ arbitrary interpretation, that has no proof, or
 ‘ warrant, from the scripture use of this phrase.
 ‘ And, indeed, whoever consults the passage of
 ‘ *Isaiah*, from whence this citation is made, will
 ‘ find the *worm* is something that relates, not to
 ‘ sensation, or perception, but corruption. “ By fire,
 ‘ “ and

“ and by his sword, will the Lord plead with all
 “ flesh, and the slain of the Lord shall be many.—
 “ They shall go forth, and look upon the carcases
 “ (or dead bodies) of the men that transgressed
 “ against me; for their worm dieth not.” And
 “ whereas it is subjoined, that “ their fire shall not
 “ be quenched,” by *their fire* may be meant (as I
 “ have shewn) the *fire* by which they were *destroyed*.
 “ And this *fire* may be said, *not to be quenched*, either
 “ to imply, that it is such a fire as *cannot be put out*,
 “ but, on the contrary, *subdues and destroys* whatever
 “ is cast into it; or, possibly, that this very instru-
 “ ment of divine vengeance may be *continued* as an
 “ awful memorial to *after-times*: Either of which
 “ propositions may be very true, and yet lay us
 “ under no necessity of supposing, in direct con-
 “ tradiction to the scripture account (for they are
 “ represented as *carcases*, or *bodies deprived of life*)
 “ that the *subjects* that were *killed* by this *fire*, must
 “ be preserved *alive*, in a state of *never-ending*
 “ *misery*.

“ As to that clause, which immediately follows
 “ this passage in St. Mark, “ For every one shall
 “ be salted with fire;” though it will admit of
 “ some debate, whether this clause should be con-
 “ nected with the immediately foregoing verse,
 “ and not rather with the whole preceding para-
 “ graph, in which our Saviour inculcates upon his
 “ disciples, in common, the great duty of self-
 “ denial, and suffering, for the sake of religion and
 “ virtue: Yet (to give our *objector* all the advan-

‘rage that his heart desires) let it be supposed,
 ‘that *this clause* should be understood of the *future*
 ‘*misery*: And here, I say, that whoever infers
 ‘from hence, that, because the *fire* is represented as
 ‘performing the office of *salt*, and because the
 ‘use of salt is to *preserve from corruption*, that
 ‘therefore the *bodies* of the wicked shall be *pre-*
 ‘*served incorruptible*, and consequently *alive* by the
 ‘*fire*; he does, in the first place, by this construc-
 ‘tion, introduce the most preposterous confusion of
 ‘images, by representing the fire, which is a *de-*
 ‘*structive* element, and which rends asunder what-
 ‘ever is cast into it, as a means of *preserving*
 ‘from *dissolution*, and this too in direct contra-
 ‘diction to the express assertions of scripture, with
 ‘reference to this very affair; for the scripture
 ‘affirms, they shall *reap corruption*, or *dissolution of*
 ‘*parts*; and, in this very context, it is observed,
 ‘that *their worm* (which is an emblem of corrup-
 ‘tion) *dieth not*.

‘These considerations, one would think, are
 ‘sufficient to put any unbiassed mind upon the
 ‘enquiry, whether the ancients did not consider
 ‘this metaphor in more views than one? Or,
 ‘whether the genius of the oriental languages will
 ‘not admit of a different interpretation? In Isaiah
 ‘li. 6, we are told, that “the heavens shall vanish
 “away like smoke, and the earth wax old,” or be
 ‘fretted, or worn out, “like a garment.” Here,
 ‘therefore, the ideas of *consumption*, or *dissolution*, are
 ‘manifestly intended; and what we render, *shall*
 ‘*vanish*

' *vanish away*, is expressed, in the original, by a
 ' verb which exactly answers to this in the text;
 ' *the heavens shall be salted*, that is, as Buxtorf ex-
 ' plains it, *be dissolved*. It is a well-known maxim
 ' in *chemistry*, that *bodies are destroyed by salts**:
 ' And, because things, which are grown old and
 ' putrid, are easily pulled asunder, hence we find a
 ' word of the same derivation, in Jer. xxxviii. 11,
 ' applied to *putrid rags*, or, as our translators ren-
 ' der it, "and he took the rotten rags, and let
 " them down by cords into the dungeon."

' Now, whether our Saviour refers to this ancient
 ' use of this word, or, whether he intended by it,
 ' that the *fire* should not merely scorch the *external*
 ' surfaces of bodies, but penetrate (like so much
 ' *salt or brine*) into their *inmost* parts, is not ne-
 ' cessary to my present argument to determine;
 ' but, considering in what different points of view
 ' a *figurative* mode of speech may be taken, I may
 ' appeal to any candid impartial enquirer, whether
 ' a word, confessed on all hands to be used in a
 ' *figurative* sense, should be understood in *that*
 ' *sense* which suits, or in *that* which contradicts,
 ' the *nature* of the subject to which it is applied?

' Had the scripture never told us, that the *sub-*
 ' *jects*, which are cast into this fire, shall reap
 ' *corruption*, or *dissolution*, still, as fire, from the

* Alia corpora destruunt; hoc confirmat calcinationes
 cum salibus, cœmentationes, et corrosiones, immò ipsorum
 metallorum intimæ et radicales destructiones. *Teychmeri In-*
stitutiones Chemicæ, pag. 11, 12.

‘ nature of the thing, is a *destructive* element, and
 ‘ has a tendency to *consume*, and *force asunder*, the
 ‘ bodies that are cast into it, surely that single
 ‘ circumstance would determine the considerate
 ‘ reader against the notion of *incorruption*, as being
 ‘ a sense of the *metaphor* which agrees not with
 ‘ the *nature* of the *thing*: How much more, when
 ‘ both the *nature* of the *thing*, and the *scripture-*
 ‘ *account* are agreed; and both, in conjunction,
 ‘ oblige us to infer, not that the wicked shall be
 ‘ *preserved compact*, and *incorruptible*, by the *fire*;
 ‘ but be *consumed*, and *burnt up*, in it?

‘ I shall only add, that should it be imagined,
 ‘ that this *incorruptibility* by *fire* is favoured by that
 ‘ reference which our Saviour makes to the *Jewish*
 ‘ *sacrifices* under the law, in that clause, “ And
 ‘ every sacrifice shall be salted with salt;” I an-
 ‘ swer, that this clause relates to quite another
 ‘ thing: For the *sacrifices* under the law were not
 ‘ *salted* in order to *preserve* them from being *con-*
 ‘ *sumed* upon the altar, or to render them *incorrupt-*
 ‘ *tible* in *fire*, but to represent that *moral purity*, or
 ‘ freedom from *moral corruption*, which should be-
 ‘ long to those, who, like to so many *sacrifices*, are
 ‘ devoted and consecrated to God. And, accord-
 ‘ ingly, our Saviour, considering the *metaphor* in
 ‘ this point of view, subjoins, “ Salt is good, but
 ‘ if the salt have lost its saltness, wherewith will
 ‘ you season it? Have salt in yourselves, and have
 ‘ peace one with another.”

It is added, upon the whole, which closes the
objection

objection we have been considering—In what more clear, strong, and decisive language, could the *endless never-ceasing* misery of the wicked have been revealed? No words could have been chosen, the scriptures scarce afford any words, that are more obviously and certainly expressive of this idea.

The answer is easy, and I shall give it in the words of the foregoing author, rather than my own, because they are ready at hand, and appear to me to be strongly convincing. He says, ‘I do
 ‘ much wonder to find, that one who has read the
 ‘ scriptures, and understands the *original* languages,
 ‘ should affirm, that these languages do hardly af-
 ‘ ford *more full* and *more certain* words than those that
 ‘ are used, whereby to express a *duration* that has
 ‘ *no end*, when it is confessed, on all sides, that the
 ‘ word, which we render *everlasting*, is frequently
 ‘ applied to things that are well known to have an
 ‘ *end*, and, consequently, of itself, is not *full* and
 ‘ *certain*: And, if the languages in which the
 ‘ scriptures were written do hardly afford *more full*
 ‘ and *more certain* words, whereby to express a
 ‘ *duration without end*, how come we to find, in
 ‘ *scripture*, such words as INCORRUPTIBLE, IM-
 ‘ MORTAL, INDISSOLUBLE? [See the *original* of
 ‘ Heb. vii. 16. What we render, *endless life*, is,
 ‘ in the *original*, ἀθάλαστον ζωῆς, that is, INDIS-
 ‘ SOLUBLE LIFE] And, in so many words, it is af-
 ‘ firmed of the righteous, that *they cannot die any*
 ‘ *more*: Or, why are these terms constantly re-
 ‘ strained to the good and virtuous part of mankind?
 ‘ Why

‘ Why do we not read of the *wicked*, that they
‘ shall be *incorruptible*, *immortal*, or *indissoluble* ? or,
‘ why is it not affirmed, that their *pain* or *torture*
‘ *endeth not* ? Or will it be pretended, that the
‘ *languages*, in which the *scriptures* were written, do
‘ hardly afford such terms as these ?’

Enough, I trust, has now been said, to make it sufficiently evident, that the doctrine of *universal salvation* may be admitted as a *scripture-truth*, notwithstanding the *objected phraseologies*, in favour of *never-ceasing misery*, with respect to *wicked men*, as a contradiction thereto. Did the *scripture* contain nothing that might be thought to countenance the opinion of *final universal happiness*, there would be good reason, as we have seen, to think, that the *future torments* would have an *end* : But it is much more reasonable to believe this, while we take into the argument the *above proof* of *this doctrine* ; because, so far as it carries with it any *real weight*, it ought to be looked upon as a *good reason*, why we should understand *those phrases* in a *limited*, and not an *endless*, sense, which are capable of either.

I shall now finish my reply to this *first objection*, with the following *general remarks*, which, perhaps, may not be altogether unworthy of notice.

It does not appear to me, that it would be honourable to the infinitely righteous and benevolent Governor of the world, to make wicked men *everlastingly miserable*. For, in what point of light soever we take a view of *sin*, it is certainly, in its nature, a *finite evil*. It is the fault of a *finite creature*,

creature, and the effect of *finite* principles, passions, and appetites. To say, therefore, that the sinner is doomed to *infinite misery* for the *finite* faults of a *finite* life, looks like a reflection on the *infinite justice*, as well as goodness, of God. I know it has been often urged, that *sin* is an *infinite evil*, because committed against an *infinite object*; for which reason, an *infinite punishment* is no more than its *due desert*. But this *metaphysical nicety* proves a great deal too much, if it proves any thing at all. For, according to this way of arguing, all sinners must suffer *to the utmost* in *degree*, as well as *duration*; otherwise, they will not suffer *so much* as they *might* do, and as they *ought* to do: Which is plainly inconsistent with that *difference* the scripture often declares there shall be in the punishment of wicked men, according to the *difference* there has been in the *nature* and *number* of their evil deeds.

The *smallness* of the *difference* between those, in this world, to whom the character of *wicked* belongs in the *lowest* sense, and those to whom the character of *good* is applicable in the *like* sense, renders it incredible, that such an *amazingly great difference* should be made between them in the *future* world. The *former* differ from the latter, by a difference, as to us, so *imperceptible*, that it is, perhaps, impossible we should be able so much as to distinguish the *one* from the *other*, with any manner of certainty: And yet, the *difference* between them, in the other world, according to the common opinion, will be *doubly infinite*; for the

good are screened from *infinite misery*, and rewarded with *infinite happiness*; whereas the *wicked* are excluded from *infinite happiness*, and doomed to *infinite misery*. For the *reward* and *punishment*, being both *eternal*, however *small* they may be supposed to be in each finite portion of time, they must at last become infinite in magnitude. How to reconcile this with the absolutely accurate *impartiality* of God, is, I confess, beyond me.

A very great part of those, who will be miserable in the *other world*, were not, that we know of, INCURABLY sinful in *this*. Multitudes are taken off before they have had opportunity to make themselves *hardened abandoned* sinners: And, so far as we are able to judge, had they been continued in life, they might have been formed to a *virtuous temper* of mind by a suitable mixture of *correction, instruction*, and the like. And can it be supposed, with respect to such, that an infinitely benevolent God, without *any other trial*, in order to effect their reformation, will consign them over to *endless and irreversible torment*? Would this be to conduct himself towards them like a *Father*? Let the heart of a *father on earth* speak upon this occasion. Nay, it does not appear, that *any sinners* are so INCORRIGIBLE in wickedness, as to be *beyond recovery* by still further methods within the reach of *infinite wisdom*: And if the infinitely wise God can, in any wise methods, recover them, even in *any other state of trial*, may we not argue, from his *infinite benevolence*, that he will? And is it not

Y

far

far more reasonable to suppose, that the *miseries* of the *other world* are a *proper discipline* in order to accomplish this *end*, than that they should be *final* and *vindictive* only?

The *smallness* of the number of those who shall be *saved*, in the *next state*, ought, in all reason, to be esteemed a weighty argument against interpreting any texts of scripture so as to mean *absolutely eternal misery*. It is a plain case, if the *next state* is *final*, but very *few*, comparatively, of the sons of Adam will be *saved*. Our Saviour himself has said, Matt. vii. 14, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it:" Nor will there be any room left to contrive shifts to elude the obvious natural sense of these words, if we consider the *necessary qualifications* in order to the *finding this life*, and then compare the *character* of mankind herewith. The *chosen*, and *faithful*, and *true*, though *in the world*, are not *of the world*, but a *peculiar* and *separate* people. The *whole world* lieth *in wickedness*. It does so at *this day*; as we ourselves know, and cannot but know, if we do not shut our eyes against the light. So it has done in the *ages that are past*, if we may believe the inspired writers of scripture. And so it will do in the *ages that are yet to come*, if the same sacred penmen may be depended on: For they assure us, that *the earth that now is*, with its inhabitants and works, are kept in store, and reserved unto fire, for the *ungodliness*, and *infidelity*, and *unrighteousness*, which,

which, in *future times*, shall be *universally* prevalent. Now, if a *few* only of mankind, in the *final* issue of things, are to be *saved*, and the rest *damned*, that is, sentenced to endure *never-ending torments in hell*, what a strange idea must we have of the *MERCY* of the *Christian* dispensation, which is so celebrated, in the New-Testament writings, for its *unsearchable riches and glory*? The *birth* of Jesus, the Saviour, into the world is spoken of as “glad tidings of great joy to all people,” and an anthem of praise was sung, on this account, by the heavenly host, to God, because of the *good-will* hereby discovered towards mankind. But if the greater part of mankind by far will *eternally perish in hell*, notwithstanding the incarnation of the Son of God, and all that he has ever suffered, or done, or will do, for their relief, what occasion was there for such *universal joy*? And with what propriety could *glory* be given to God for his *good-will* towards men? The *total ruin* of such multitudes of the sons of Adam appears to me a most palpable *inconsistency* with the *grace of God* as exhibited in the *gospel of Christ*. And it is indeed *incredible* in itself, that God should constitute his *Son* the *Saviour* of men, and the *bulk* of them be *finally* and *eternally* damned. Nor can it be any other than a base and gross reflection on the *Saviour* of men, whose proper business and office, as such, it is, to defeat the design of the *Devil*, and rescue mankind out of his *destroying* hands; I say, it cannot but reflect great dishonour on him to suppose, that the *Devil*,

notwithstanding his *mediatory interposition*, and all that he could do in opposition to him, should finally get the better of him, by effecting the *everlasting damnation* of the *greater part* of those whom he came from heaven on purpose to *save*. To me, I own, the thought is shocking; nor can I see how it is possibly *reconcilable* with the *honour* that is due to *Christ*, in his character as the *Saviour of men*. The consideration of *hell* as a *purg-ing fire* * is that only which can make the matter fit easy upon one's mind.

In fine, it ought to be particularly remembered and considered, the *proper tendency*, and *final cause*, of *evils* and *sufferings*, in this *present state*, are to do us *good*, in the *natural*, or *moral* sense, or both. They are a suitably adapted *mean* to this *end*; and the all-wise merciful Governor of the world makes use of them as such. This is the voice of *reason*, confirmed by observation and experience; and the *scripture* concurs herewith in speaking of the *punishments*, *evils*, or *sufferings*, which it pleases God

* Mr. Hartley, as I think, very justly observes, ' The doctrine of *purgatory*, as now taught by the *Papists*, seems to be a *corruption* of a *genuine doctrine*, held by the *ancient fathers*, concerning a *purifying fire*. It may, perhaps, be, that the *absolute eternity* of punishment was not received, till after the introduction of metaphysical subtleties, relating to *time*, *eternity*, &c. and the ways of expressing these; that is, not till after the *pagan philosophy*, and *vain deceit*, had mixed itself with, and corrupted, *Christianity*.' Hartley's *Observat. on Man*, vol. ii. pag. 429.

to bring upon the sons of men, as a *proper discipline* in order to *bumble, and prove, and do them good in their latter end*. The texts to this purpose are scattered all over the Bible. And we have such an observable passage as that, Psal. lxxxix. 31, 32, 33, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. NEVERTHELESS, MY LOVING-KINDNESS WILL I NOT UTTERLY TAKE FROM THEM." Whether these words are spoken of the *children of David*, or of the *children of Christ*, of whom *David* was an illustrious type, the *loving-kindness* of God is represented as *finally prevailing towards them*. And his *visiting their transgressions with the rod, and their iniquity with stripes*, is spoken of as the *mean*, in a way of *discipline, correction, or chastisement*, in order to promote this end. And if *evil, punishment, or misery*, in the present life, is mercifully intended for the *good* of the *patients themselves*, why not in the next life? Is the character of God, as the *Father of mercies*, and God of *pity and grace*, limited to *this world* only? Why should it not be supposed, that the infinitely benevolent Deity is the *same good being* in the other world, that he is in *this*? And that he has the *same kind and good intention* in the *punishments* of the next state, that he has in this, namely, the *profit, or advantage, of the sufferers themselves*. This is certainly most agreeable to the *natural notions*

we entertain of the *only good God*: And it is most agreeable also to the ideas, which the scriptures give us of him. For they represent his *mercy* under the emblem of the tenderest passion in men, that of a *father's pity towards his children*; yea, they describe it by speaking of him, as *afflicted with us in our afflictions*, and as *grieved at the heart for the miseries of Israel*. And why should not these representations of the *mercy* of God be extended to the *future world*? Why should he not be looked upon as *pitying sinners*, and *punishing them*, in the *next state* as well as this, in order to their *benefit*? Surely a change in the *mode*, and *place*, of wicked men's existence, will not infer a change in the *nature* of that God, who is "the same yesterday, to-day, and for ever," and must, in the *other world* as well as *this*, be disposed to make it evident, that he is a being of *boundless* and *inexhaustible goodness*.

It may be worthy of our special notice here, not only the language of mankind, in all ages, and in all places, as grounded on the most obvious reasoning from the *whole course of nature*, but even the *revelations of scripture*, constantly speak of God as the *universal Father*, as well as Governor, of men. And our Saviour, Jesus Christ, has particularly taught us how to argue from *this relation* God stands in to us. The argument is, that (Matt. vii. 11) "If ye, being evil, know how to give
"good gifts unto your children, how much more
"shall your Father, which is in heaven, give good
"things

“ things to them that ask him ?” What now is the temper and conduct of *fathers on earth*, though they are *evil*, towards their *offspring*? They readily do them *good*, as they are able, while they behave suitably; and as readily *chastise* them for their *profit*, when they need *correction*: But they do not put off the bowels of parents, and *punish* their children *without pity*, having no view to their *advantage*. We should entertain an opinion of those parents, as *degenerate* to the last degree, who should inflict *misery* on their own children, without any intention to promote their *welfare* thereby, in any shape whatever. And shall we say *that* of our *Father in heaven*, (who, instead of *being evil*, as all *earthly fathers* are more or less, is *infinitely good*) which we cannot suppose of *any father on earth*, till we have first *divested* him of the *heart* of a *father*? Can it reasonably be conceived, that *that* God, who calls *mankind* his *offspring* without exception, and *himself* their *father*, should *torment them eternally* without any *intention* to do them the least *imaginable good*, as must be the case, if the doctrine of *never-ending misery* is true? Will not God be as truly the *father* of wicked men in the *other world*, as he is in *this*? And, if he *punishes them there*, must it not be in the character of their *father*, who desires their *good*, and *corrects* them with a *kind intention* to promote it? No good reason, I will venture to say, can be assigned, why our *Saviour's* argument, founded on the nature of things, the *relation* that subsists between *God* and *men*; I say, no good reason

son can be given, why our Saviour's argument, "Much more will your Father in heaven give you good things," should be *confined* to the *present*, and not *extended* to the *future* world. And, perhaps, the only thing that has led most writers to *confine* the *pity* of our Father in heaven, and the *merciful intention* of his *punishing* his *rebellious children*, to the *present* life, is, the notion they have previously imbibed of *never-ceasing misery*; which, having no real foundation in the sacred books of *revelation*, as has, I would hope, been abundantly proved, we are at liberty to conclude, that the *design* of *evil*, *punishment*, or *misery*, in the FUTURE WORLD, as well as *this*, is to DISCIPLINE wicked men, and, in this way, to effect their OWN PERSONAL, as well as the *general*, *good*.

OBJECTION II.

"The *woe*, which our Saviour denounced against Judas, by whom he was betrayed, in those words, Mark xiv. 21, *Good were it for that man if he had never been born*, is inconsistent with the *final salvation of all men*; though it will not certainly prove a state of *endless misery*."

I answer—This passage of scripture must be interpreted, according to the strictest rigour of the letter, in order to make it contradict the above doctrine of *final happiness*. But what necessity of such a rigorous interpretation? The speech may be

be *proverbial**; and *proverbial* sayings, we know, are never to be understood with rigour: Or, should this be rejected as a mere vain conjecture, it is obvious to remark, that the words are certainly well adapted to give, in the *general*, a *concise*, and yet *strong* and *lively*, representation of the *greatness* of Judas's *sin*, and the *aggravated punishment* he should suffer for it. And as this seems to have been the only intention of our Saviour, it is sufficient to absolve the meaning of his words, without going into a more particular interpretation of them. To be sure, it is not *necessary*, that we should understand them in any other sense. They are fairly capable of this, and might be thus taken, had the scripture no where said a word about the *final salvation of all men*: But, as so *many texts* have been produced, in proof of this point, it is highly reasonable, that *this text* should be construed in *consistency* with those; especially as it is obviously capable of such a construction, and cannot, indeed, be construed otherwise, without taking the words in their *utmost literal rigour*, of which there is no real need.

Nay, should we suppose (to give the *objection* the greatest advantage) that the *strict literal* mean-

* It is spoken of by Mr. Pool, from Lud. Capellus, (Vid. Synopf. Crit. in loc.) as *Locutio Rabbinica, et Talmudicis usitatissima*. And it was doubtless a saying intended *generally*, though *strongly*, to express the *unhappy condition* of those to whom it was applied: And this seems to have been its *only meaning*.

ing of these words, considering the *text simply in itself*, is the most *reasonable*, and what any one would most naturally take them in ; yet, even upon this supposition, they could not be a *disproof* of the above doctrine ; because it is an allowed maxim, that the *strict literal* sense of words, not only *may*, but *ought* to be departed from, when *inconsistent* with *others* that speak of the same thing. It is therefore far more reasonable, as we have brought to view *so many* passages, which declare the *final salvation of all men*, to interpret *this* passage in *consistency* with *those*, though we should, by so doing, depart from its *strict literal* sense, than to adhere to its *strict literal* sense, and, by so doing, make the *scripture* at *variance* with itself. We do this in an hundred other cases ; and it would be difficult to assign any good reason, why we should not do the like in the present case.

But, after all, it may be, interpreters have not hit upon our Saviour's *real meaning* in the words, καλον ην αυτω, ει ουκ εγεννηθη ο ανθρωπος εκεινος. It is remarked of *Judas*, in consequence of his having betrayed our Lord, that " he went, and hanged himself," Matt. xxvii. 5. He was so *uneasy* in his mind, from a conviction of his *treachery* and *baseness*, that he preferred *death* to *life*, practically declaring, that he thought it *better not to have been born*, not to have had existence, than to hold it under the pressure of such *tormenting reflections* on himself for his folly. And why may not the passage under consideration be looked upon

upon as a PROPHECY foretelling this event, in a way of warning, or caution? As if our Saviour had said, "Well may I pronounce a *woe* against the man that shall dare to betray me; for, if he ventures upon this act of treachery, he shall, in a very little while, be weary of his life, and practically declare, by *hanging himself*, that TO HIM, in his apprehension, [so the pronoun, *αυτω*, I think, ought to be rendered, and not, *for him*, as in the common translation] *it were good he had not been born*, had not been brought into being." This construction evidently gives a strong and very significant meaning to the words, as, in this view of them, they contain a *prediction* intended by our Saviour, not only to set forth the *horrid nature* of this sin, but to be a *standing proof* to all ages of the truth of his *divine mission*. And we may the rather be induced to understand *these words*, in *this sense*, as our Lord, in this very chapter, took occasion, from Peter's too great *confidence* in himself, to warn him in the *like prophetic way*, saying unto him, as in the 34th verse, "This night, before the cock crow, thou shalt deny me thrice." The *newness* of this interpretation is no certain argument, that it is not the *true one*; and if, upon examination, it should be found to be so, it is obvious, at first sight, that the *objection*, grounded on this *text*, is wholly superseded.

OBJECTION

OBJECTION III.

“ *Blasphemy against the Holy Ghost is declared,*
 “ *by our Saviour himself, to be unpardonable. No*
 “ *less than three of the evangelists have recorded*
 “ *his words to this purpose ; and they are empha-*
 “ *tically expressive of this thought. In Matt. xii.*
 “ *31, 32, the words are, Wherefore I say unto you,*
 “ *all manner of sin and blasphemy shall be forgiven*
 “ *unto men ; but the blasphemy against the Holy*
 “ *Ghost shall not be forgiven unto men. And who-*
 “ *soever speaketh a word against the Son of man, it*
 “ *shall be forgiven him ; but whosoever speaketh*
 “ *against the Holy Ghost, it shall not be forgiven him,*
 “ *neither in this world, neither in the world to come.*
 “ — *Mark expresses the matter a little differently,*
 “ *but very strongly. He says, chapter iii. 28, 29,*
 “ *Verily I say unto you, all sins shall be forgiven unto*
 “ *the sons of men, and blasphemies wherewith they*
 “ *shall blaspheme ; but he that shall blaspheme against*
 “ *the Holy Ghost hath never forgiveness ; but is in*
 “ *danger of eternal damnation. — Luke is more*
 “ *concise, but withal as peremptory as the other*
 “ *evangelists ; for this is his language, chapter*
 “ *xii. 10, “ Whosoever shall speak a word against*
 “ *the Son of man, it shall be forgiven him ; but unto*
 “ *him that blasphemeth against the Holy Ghost, it*
 “ *shall not be forgiven.”*

If the learned Grotius is right in his interpretation of *these texts*, the *difficulty objected* from them is entirely superseded. He supposes our Saviour's meaning to be no more than this, "that *all other* sins and blasphemies shall *sooner* be forgiven, than the *blasphemy against the Holy Ghost*;" looking upon the words as an Hebraism, intended to signify, not so much the *pardonableness* of some sins, and the *unpardonableness* of others, as the *greater difficulty* of obtaining pardon for *blasphemy against the Holy Ghost*, than for *any other blasphemy*. His reasoning, in favour of this construction, is to this purpose:—"It could not be the design of our Saviour, in the *former* part of these sentences, where he speaks of *other* sins and blasphemies, to affirm *absolutely* concerning them, that *they shall be forgiven*; because this is not true in fact, as there are multitudes of *these sins* that are *not forgiven*: And therefore," says he, "we ought, in all reason, to look upon these sentences as *Hebrew forms* of speech, like that in the 5th chapter of Matthew, where our Saviour declares, that "heaven and earth shall pass away, but my words shall not pass away." The meaning of which is explained by Luke, in the sixteenth chapter of his gospel, where the words are, not that *heaven and earth shall pass away*, but that *it is easier for them to pass away*, than that *Christ's word should fail*."—This celebrated writer adds, "It was a common way of speaking among the Jews, *this thing shall be, and that shall not be*, when it was not their intention

tention to affirm any thing *absolutely* of *either*, but only to express the *greater difficulty* of effecting the *latter* than the *former*."—Upon which he concludes, that the only meaning of our Saviour, in these words, is, that it is *easier* to obtain the pardon of *any sins*, and therefore of the *greatest blasphemies*, than the *blasphemy against the Holy Ghost*: As if it was his design to be understood *comparatively*, signifying the *greater heinousness* of the *blasphemy against the Holy Ghost*, than *any other blasphemy*, and that the pardon of it would be *more difficultly* obtained: Not that it is *strictly* and *absolutely unpardonable*. He refers us, as the final confirmation of this sense of the words, to 1 Sam. ii. 25, where, he supposes, there is a like comparative mode of speech with this of our Saviour, "If
 " one man sin against another, the judge shall
 " judge him: But if a man sin against the Lord,
 " who shall intreat for him?"

Archbishop Sharp was fully satisfied with this interpretation of Grotius; expressing his opinion of it (in his *Sermon upon this subject*) in these words, "I must confess, I think it the true one." And whoever goes about to prove, that there is no truth in it, will, perhaps, before he has done, find, that he has undertaken a very hard task.

But we shall suppose, that this great man has mistaken the sense of our Saviour; and that his intention was, to represent the *blasphemy against the Holy Ghost* as *absolutely unpardonable*. And what will follow herefrom? Not that which is pleaded

in the *objection*, namely, that mankind *universally* cannot be saved; as we shall be soon convinced by ascertaining the *precise sense*, in which *this blasphemy* is here spoken of as *unpardonable*. In order whereto it may be proper to make the following enquiry—

Wherein does the *pardonableness* of all other sins and blasphemies consist? The true answer to this question will at once settle the point in dispute. And the answer is,

The *pardonableness* of all other sins and blasphemies lies in this, it's being *possible* for men to escape the *torments of hell*, though they should have been guilty of *those sins*. The *gospel-grace* is such, so vastly extensive, as that, whatever other blasphemies men may unhappily commit, they may notwithstanding, if they do not commit the *blasphemy against the Holy Ghost*, be delivered from the *miseries of the coming world*; it is a *possible thing*; those torments may be evaded by the *intervention* of a *pardon*. It is this, and this only, that distinguishes all other blasphemies from the *blasphemy against the Holy Ghost*.

Accordingly, the *unpardonableness* of the *blasphemy against the Holy Ghost* must consist in the *reverse* of the *pardonableness* of all other sins, that is to say, in the *impossibility* of their escaping the *torments of hell*, who are chargeable with the guilt of *this sin*. Whoever thus *blasphemes* must certainly go to the *place of future torment*, as being excluded from the *gospel-privilege of forgiveness*. And it is observable,
the

the evangelist Mark, having said, "He that shall blaspheme against the Holy Ghost hath never forgiveness," adds, in the words that immediately follow, by way of explanation, "but is in danger of eternal damnation," ἀλλ' ἐνδοχος ἐστὶν αἰωνίου κρίσεως, *but is guilty of eternal judgment, is liable to the judicial sentence, which, at the great day, will doom him, εἰς τὸ πῦρ τὸ αἰώνιον, to eternal fire.* So that *never to have forgiveness, and to lie exposed, without hope, or remedy, to the doom of the judgment-day, mean precisely one and the same thing.* And, in truth, the *unpardonableness* of the *blasphemy against the Holy Ghost*, in the sense even of the *objectors* themselves, lies in *this*, and in *this solely*, that, if men commit *this sin*, they must *unavoidably* go to the place of *future torment*; having no hope from the *gospel-promise* of *forgiveness*, because they are *excepted persons*.

This now being the *meaning* of the *unpardonableness* of *blasphemy against the Holy Ghost*, it is quite easy to perceive, that even *these blasphemers*, notwithstanding the *unpardonableness* of the sin they have committed, may *finally be saved*, if the torments of hell are not *endless*; as we have seen that they are not. For, if they are not *saved*, till AFTER they have passed through *these torments*, they have *never been forgiven*, in the sense, in which our Saviour is here speaking of *forgiveness*. The *divine law* has taken its course; nor has any *intervening pardon* prevented the full execution of the *threatened penalty* on them. *Forgiveness, strictly and literally speaking,*

speaking, *has not been granted to them.* Even their *salvation*, as it is *POSTERIOR* to their having undergone the *torments of hell*, is not the *effect* of that *gospel-forgiveness* our Saviour is treating about. Their case is *essentially different* from the case of *others*, who have not committed *this sin*. *Others*, notwithstanding their commission of *all other sins*, may be admitted to *mercy*; that is, by the *intervening privilege* of a *pardon*, they may be *saved without first going through the torments of hell*, or, as the *scripture* expresses it, *without being* "hurt of the second death:" Whereas, it is not *possible*, that *these* should be *so saved*. They must *first suffer the pains of hell*, because no *intervening pardon* can exempt them therefrom.

As to these words, in Matthew's gospel, "Who-
soever speaketh against the Holy Ghost, it shall
not be forgiven him, ΟΥΤΕ ΕΝ ΤΟ ΝΥΝ ΑΙΩΝΙ, ΟΥΤΕ ΕΝ
ΤΩ ΜΕΛΛΟΝΤΙ, neither in this world, neither in the
world to come," it may be difficult to fix their
exact sense. Expositors greatly differ here. Some
suppose they are an allusion to the Jewish per-
suasion, that some sins which would not be for-
given upon their *sacrifices*, (whether their *daily sa-*
crifices, or that on the *great day of expiation*) and
so were *irremissible* in *that age*, might yet be remit-
ted in *that to come*, that is, the age of the *Messiah*.
Others suppose the words allude to the notion the
Jews entertained with reference to the *effect* of their
bighest excommunication, the sentence whereof they
held to be *reversible*, *neither in this world, nor the*
Z *other.*

other. Others refer the reason of this expression to that common, but vain, imagination of the Jews, as if there were *some sins*, that had not been forgiven here, which would be expiated by death, and forgiven after it. There are yet others, who think our Saviour refers to the two different times there are for *forgiveness*, the *one*, here upon earth to the believer and penitent sinner; and the *other*, at the day of judgment, when the great Judge shall pronounce the sentence of absolution to all his faithful servants: As if he had said, "This *blasphemy against the Holy Ghost* shall neither obtain remission *now* in the sinner's conscience, nor at the great day of accounts."—But, to me, the most probable opinion is, that this *mode* of speech was *proverbial* in our Saviour's day. And that, when it was said, *a thing shall not be, neither in this world, neither in the world to come*, it was the same thing with saying, *it shall never be*. And, indeed, this is the very explanation that is given of this *idiomatical* phrase, by the evangelist Mark; whose words are these, chap. iii. 29, "He that shall blaspheme against the "Holy Ghost, hath never forgiveness." And this, we have seen, is the *real truth*, with respect to such as *blaspheme against the Holy Ghost*; notwithstanding which, as we have seen also, they *may be finally saved*.

I shall add here, Mr. Whiston supposes it is implied, in the *mode* of expression here used by our Saviour, that *some sins* may be forgiven in the *other world*, which were not forgiven in *this*. His

words

words are these, [*Hell Torments considered*, pag. 37]
 ' That some sins not forgiven in *this world* or
 ' *age*, will be forgiven in the *world* or *age to come*,
 ' seems very clear from this text [*viz.* Matt.
 ' xii. 32]: But what sins these are, will be con-
 ' sidered, when I come to the *Shepherd of Hermas*.
 When he comes there, he says (pag. 59), ' Apof-
 ' tacy joined to *blasphemy* seems to be the *principal*
 ' sin *absolutely irremissible*, both in *this*, and the fu-
 ' ture world.' By this *future world*, or *age*, he
 means *Hades*, the state between *death* and the re-
 surrection; and accordingly supposes, that this is a
 state, wherein *sinners* (those excepted who have
 been guilty of *blasphemy*) will have all possible
 means [see pag. *ibid.*] used with them to bring
 them to repentance and salvation. To this pur-
 pose he interprets 1 Pet. iii. 18, 19. and iv. 16.
 And he understands these texts in this sense by a
 text in Jeremiah, now lost, but produced by Justin
 Martyr, by another out of Thaddeus, another
 out of Hermas, another out of Clement of
 Alexandria, and another out of Origen; in all
 which [see pag. 44] this doctrine is contained.
 But it does not appear to me, I own, that it
 was our Saviour's design, in the expression he uses,
 with reference to the *blasphemy against the Holy*
Ghost, to suggest, that *any sins* might be forgiven
 in the *coming world*, or *age*, which were not for-
 given in *this*: Neither am I satisfied, from the
 two passages in Peter's first epistle, that this apostle
 intended to insinuate, as though the *gospel* was
 Z 2 preached

preached in Hades, in order to bring men to repentance; for which reason, I have silently passed over those texts, in the foregoing work. But should it be allowed, that our Saviour intended to declare, that blasphemy against the Holy Ghost was unpardonable in the age to come, as well as the present age; that is, in Hades, as well as on earth, it would be no difficulty in the way of our doctrine of final happiness, because this kind of sinners, being absolutely excluded from the privilege of forgiveness, must, as has been said, suffer the torments of another world, before they can be saved. Nay, should it be even supposed, that these blasphemers are so hardened in wickedness, as not to be subdued by the pains of the next state; they may, in a state beyond that, be wrought upon, and prepared for final salvation.

OBJECTION IV.

“ It will greatly tend to encourage wicked men
 “ in their vicious courses, to be told, that the
 “ future torments will have an end; as must be the
 “ truth, if it is possible, that they should be finally
 “ saved. They are scarce kept under tolerable
 “ restraints, though they are taught to believe,
 “ that an eternity of misery will be the unhappy
 “ consequence of their habitually indulging to
 “ their lusts. To what enormous lengths then may
 “ it be expected they will soon run, in all manner
 “ of impiety and immorality, if, instead of receiv-

“ ing

“ing this doctrine as the truth of scripture, they
“should be made to think, that *hell torments* are
“of a *limited continuance*, and that they may *finally*
“*be happy?*”

It is easy to remark, in answer to this objection, that it is designed, either as an *argument to disprove* a state of *limited misery only*, and together with, it the *final salvation of all men*; or, to point out the *dangerous tendency of publishing* such tenets as these.—I shall consider the *objection* in both these views.

If the thing meant by it is, to *disprove* the notion of a *limited state of misery*, and, together herewith the *final salvation of all men*; it must be plainly shown, that *these doctrines* do *naturally* and *directly* tend to *encourage* men in *vicious practice*: Otherwise it cannot, with the least appearance of reason, be pretended, that this *argument* carries in it any real force. Wicked men may *pervert* the *tendency* of any thing, and take occasion, even from that, which is *naturally* and *strongly* adapted to *soften* their hearts, and *effect* their reformation, to *harden* themselves in sin. The “riches of God’s goodness, and forbearance, and long-suffering,” manifested towards sinners, in the course of Providence, are admirably suited to work upon their ingenuity, melt them into grief and shame for their past faults and follies, and *lead them to repentance*: And this is the thing intended by a good God. But they may *pervert* both the *design*, and *tendency*,

of all this goodness, and take occasion, even from the *riches* of it, to encourage themselves in an evil way. The same may be said in the present case. The doctrine of *final salvation*, as pleaded for, with respect to wicked men, only in consequence of a *state of torment*, which will last till their character, as *wicked*, is *destroyed*, is *naturally* and *powerfully* adapted to *discourage* them from going on in their sinful courses. But if, in opposition to the *natural* and *genuine* tendency of this doctrine, they will *encourage* themselves in *wickedness*, it is not the doctrine that gives this *encouragement*, but their *abuse* of it. And if this is a good reason why the doctrine should not be true, no doctrine can be true; for there is not one but what may be *perverted*, and turned to an ill use. The *grace of the gospel*, according to the common scheme, not only may be, but actually has been, and now is, *perverted* and *abused* by thousands of the sons of men. But shall their *abuse* of that which is *well designed*, and *strongly adapted*, to promote their good, be construed as an argument against the display of *this grace* towards them? The *objectors* are sensible of the *insufficiency* of the argument, as thus applied; and it is equally insufficient in the *case* we are considering.

Had we attempted to introduce mankind universally into a state of *happiness*, upon their leaving this world, whatever their *moral conduct* had been in it, the argument would then have held strong. But, as we have not only allowed, but even
proved,

proved, that *moral depravity* is inconsistent with *rational happiness*, and that it is as *impossible* men should be *happy*, in the *other world*, as in *this*, till they are reduced under a *willing subjection* to the government of God; yea, that the *reason* of their suffering the *torments* of the *next state*, which are awfully great in degree, as well as long in duration, is, that they might be made the *willing people* of God, and that they shall not be delivered from *these torments* till this has been effected: I say, as we have proved all this, it cannot, with any shadow of truth, be pretended, that a *doctrine*, thus *circumstanced*, should, from its *natural tendency*, give *encouragement* to *vice*. It is, on the contrary, very *powerfully suited* to check men's lusts, and *disengage* them from their sins; and if it hath not *actually* this effect, it is because they will not hearken to the dictates of *reason*, and act up to their character as *intelligent agents*.

It must certainly argue *folly*, and to an high degree too, for men, rather than not proceed in their vicious ways, to *chuse* to undergo UNUTTERABLE PAINS FOR A LONG DURATION, God only knows how long, when they might, by approving themselves *faithful subjects* in the kingdom of Jesus Christ, pass, without suffering these pains, into the JOYS OF THE RESURRECTION WORLD: And this folly will rather deserve the name of *downright madness*, if it be remembered, that they *must cease* from being wicked, before they can possibly be fixed in *final happiness*. There is no room for debate here. Those men must act in contradiction

to *all* prudence, and in defiance of *common sense*, who will venture, for the sake of the *pleasures of sin*, to expose themselves to that FIRE OF HELL, which will effect their DEATH A SECOND TIME, under all the circumstances of LINGERING HORROR, AND TORMENTING AGONY; especially if it be considered, that they may, if they will, but renounce their sins, avoid this *miserable death*, and, instead of it, be admitted to a GLORIOUS IMMORTALITY IN HEAVEN. The plain truth is, if men will *encourage* themselves in *wickedness* from the above *doctrine*, it must be by laying aside their *reason*, and acting a *distracted part*; for it is impossible they should take *encouragement* herefrom in any other way.

But it will, perhaps, be said, the *discouragement to sin* is *much greater* upon the scheme of *never-ending torments*, than *this* that is pleaded for. We shall, for the present, suppose it to be so. And what is the consequence herefrom? Surely, not that sin *must* be *thus discouraged*, and that any *lower method* of discouraging it *cannot* be the *truth of revelation*. For God is not obliged to make the *discouragements* to vicious practice the *greatest*, it is possible his *power* should make them. This would not consist with his *wisdom*, which must consider men as *free agents*, and adjust his *conduct* towards them as *such*. He could, doubtless, in point of *power*, represent *Hell* to the view of sinners in such a striking light, even supposing the *torments* of it were not *endless*, as that they should be *irresistibly* stopped

stopped in their wicked pursuits : But *such* a method of dealing with men would not comport with their *free agency*. No room, in this case, would be left for the *trial* of their virtue. The *discouragement*, that sin would carry with it, would so overpower the mind, as to give no opportunity for *choice*. The *motive* could not be *withstood*.—The short of the matter is, God is a much better judge, than we are, what *motives* are the *wisest*, and *best*, to be used with his creatures : For which reason, it will not follow, that the *present doctrine* is not true, even upon the supposition, that it does not *discourage* sin so *strongly*, as it is *discouraged* on the *other* scheme.

It will not be thought, by any of these *objectors*, that our *Saviour* did not use the *wisest* and *most proper method* to convince the Jews, in his day, of his *Messiahship*, because he did not judge it fit to gratify that *humour* in them, which required *still further evidence* of this truth ; which evidence, in regard of *power*, he could easily have given them. He had done enough, by the *miracles*, and *wonders*, and *signs*, which he had wrought in the *midst* of *them*, to make it appear, to all *unprejudiced impartial* enquirers, that he was *a man approved of God* ; and he therefore justly calls them “ an evil and “ adulterous generation,” attributing their *unbelief*, not to want of proper evidence, but to *perverseness* and *obstinacy* of temper, which would probably have made an ill use even of *stronger* evidence, if short of *irresistible*, had he laid it before them ; which
therefore

therefore he wisely refused to do.—To apply this to the present case. God, no doubt, could have made the *discouragements* to vicious practice *much stronger* than he has done, had his *wisdom* judged it proper. And if any will not be satisfied with the *fitness* and *suitableness* of these *discouragements*, because they might, as they imagine, have been still *more powerful*, they would do well to consider, whether they do not discover a *disposition* very like to *that* of the Jews, in our Saviour's day, who would not believe in him, unless he would gratify their *humour*, by giving them *just that evidence*, in proof of his pretensions, that they desired. If the *motives* to discourage men from vice are, in their nature, *rationaly* and *strongly* adapted to promote this design, it is highly absurd to *object* against their *divinity*, upon this consideration *merely*, that they are not *so powerfully* adapted to this purpose, as we may fondly conceit they might be.

But this *objection*, perhaps, is levelled, not so much against the *truth* of the foregoing scheme, as the *wisdom* of opening it to the world. It is *feared*, if the *restraint*, that is laid upon men, by their *faith* in the doctrine of *endless torments*, is taken off, by their being told, that they will sooner or later come to a *period*, when they shall be admitted to *happiness*, they would universally indulge to vice; insomuch that the *whole earth*, it might be expected, would quickly be overrun with *wickedness*, in all its various kinds.—To the *objection*, in this point

point of view, I would answer in the following particulars :

1. If men's *faith* in the doctrine of *never-ending torments* is founded, not on the *scripture itself*, but their *own wrong interpretation* of it, it would be very extraordinary, if the setting them right in this matter should have the *bad tendency* that is feared. It ought not to be supposed, that men should be made *worse* by understanding the *scripture* in its *true and genuine* sense. To suppose such a thing, would carry with it a *base reflection* on the *revelations of God* contained in it. If *final universal happiness* is a *scripture truth*, we need not *fear* its doing any *damage to men's morals*, should they be told of it, and brought *universally and heartily* to believe it. And, indeed, to speak plainly, all *fear*, upon this supposition, is ultimately founded on *man's wisdom*, in opposition to the *wisdom of God*; which stands in need of no *human craft*, but can without it guard mankind against wickedness, and make them *good and faithful subjects* in his kingdom of righteousness and holiness.

Some learned as well as good men, I am sensible, who had themselves no faith in the doctrine of *never-ending torments*, have yet been under restraint in opening themselves, upon this head, through *fear* of doing hurt, by lessening the *received and credited* motive to discourage vice. Origen, one of the primitive and most celebrated Christian fathers, having said, ' He that despises ' the purifications of the word of God, and the
' doctrine

‘ doctrine of the gospel, is reserved for those
 ‘ *dreadful and penal purifications* afterwards; that
 ‘ so he may be purged by the *fire and torment* of
 ‘ *hell*, who would not receive purgation from the
 ‘ apostolical doctrine, and evangelical word, ac-
 ‘ cording to that which is written, of being *purified*
 ‘ *by fire*. But *how long* this purification, which is
 ‘ wrought out by *penal fire*, shall *endure*, or for
 ‘ *how many periods or ages* it shall *detain sinful souls*
 ‘ *in torment*, he only knows to whom all judgment
 ‘ is committed by the Father:’ I say, having
 spoken thus, upon the same place and subject, he
 adds, ‘ But we must still remember, that the apos-
 ‘ tle would have this text accounted as a *mystery*,
 ‘ so as that the *faithful and perfect ones* may keep
 ‘ its secret sense *among themselves*, and not *ordina-*
 ‘ *rily divulge it* to the *imperfect*, and *less capable of*
 ‘ *receiving it* *.’ And Dr. Thomas Burnet, a writ-
 ter in this present century, having largely, and
 with a good deal of learning and judgment, op-
 posed the common notion of the *eternity of hell*
torments, yet adds, upon the whole, in a marginal
 note, ‘ that if any one should translate into the
 ‘ *vulgar language*, what he had written for the sake
 ‘ of the *learned*, he should think it was done with a
 ‘ *bad mind*, and a *sinister view* †.’

* See the preface to Mr. *White's Restoration of all Things*.

† Hæc, quæ doctioribus inscripta sunt, si quis in linguam vulgarem transtulerit, id malo animo atque consilio sinistro factum arbitrabor. *De Statu Mort. et Resurg.* page 305.

But it appears to me an argument of evident *weakness*, taking rise from the remains of *religious superstition*, for any to be *restrained* from speaking what they esteem a *real truth of God*, through *fear* of doing *hurt* thereby, provided they take care to speak with *prudence*. For, as Mr. Whiston well observes, [*Hell Torments considered*, pages 138, 139] ‘ We have no warrant to *impose* upon Christians, or upon mankind, in matters of religion. We have no authority from God, or his Christ, or Holy Spirit, to disguise our Christianity; to use frauds of either *priest-craft*, or *lay-craft*: But ought to lay the duties, the promises, and the threatenings, of the gospel, *plainly* and *sincerely* before men, without all *arts* or *tricks* whatsoever. I say further, I will not deny but that, during the times of *gross ignorance*, such as, in general, were the several ages, from the fifth to the sixteenth century of the gospel, many *pious*, or rather *impious frauds*, with *false doctrines* in abundance, and, among the rest, this absurd doctrine, were universally believed: Which, how false soever in themselves, did then do the less harm, because few, or none, perceived them to be *false*. But the case is quite otherwise now. A *natural* curiosity of examining every thing, and a *sceptical* curiosity of examining the books and doctrines of the *Bible*, and of *Christianity*, in order to discover any flaws or impositions therein, does now greatly prevail; and makes it absolutely necessary for all good men, and good scholars, especially for

' for Clergymen and Divines, to discard all *pious*
 ' *frauds*, and to lay the *naked truth* of every thing
 ' clearly before the world. Nor indeed, does holy
 ' Job allow us to *speak wickedly for God*, nor to
 ' *talk deceitfully for him* (a); Nor St. Paul permit
 ' us to *tell lies to promote God's glory* (b): nor, in
 ' general, to *do evil that good may come*, but pro-
 ' nounces *their damnation to be just* that do so.
 ' St. Peter also, in the *Recognition of Clement*, assures
 ' us, " that it was not lawful for him to lie; nor
 ' ought he to deceive men, whether an unbeliever
 ' might be thereby saved, or not saved:" Which
 ' precepts, and example, therefore, ought to take
 ' place among Christians, before any *political max-*
 ' *ims* whatsoever.'

2. It ought to be considered, that the *torments*
of hell, according to the scheme we are pleading
 for, are *sufficient* to discourage any, that will act
 under the influence of *reason*, from going on in
 a course of *sin*; insomuch that, if they are not
 wrought upon by this *motive*, it must be, because
 they are *shamefully inattentive*, nay, I might say,
stupidly thoughtless. And to persons, who will lay
 aside their *reason*, and live and act as though they
 had none, what room is there to expect, that they
 would be influenced by *distant torments*, however
lengthened in duration? If they would *consider*, and
 behave like *men*, it is *impossible* they should go on
 in a vicious course, under the prospect of being
 condemned by the righteous judge of all the earth,

(a) Job. xiii. 7.

(b) Rom. iii. 7, 8.

not only to banishment from the JOYS OF THE RESURRECTION-STATE, but TO POSITIVE TORMENTS, which, though they will *end* in *death*, yet shall be AWFULLY GREAT IN DEGREE, and LONG IN CONTINUANCE, in proportion to the *number* and *greatness* of their crimes : But if they will not suffer so DREADFUL A PUNISHMENT as this to have any influence upon them, by their *thoughtlessness* and *inconsideration*, there is certainly no good reason to suppose, was the punishment made *greater* by the increase of its *duration*, but that the *same thoughtlessness* and *stupidity* would render it *ineffectual*. If men will put off their character as *reasonable* creatures, no *distant motives*, however increased in *strength*, will operate upon them. It is not indeed *possible* they should operate, but by making them *present* to the *mind* by contemplation. And if men would be *considerate* and *attentive*, they would be *sufficient*, without *heightening* them to the *utmost*, to have the desired effect : Whereas, if they will be *thoughtless*, their being thus *heightened* will probably serve to very little purpose. Our Saviour has said, " If they hear not Moses and the prophets, neither will they be persuaded though " one rose from the dead ;" that is, it is not probable that they would. That very *perverseness* of temper, which obstructs the influence of the *public standing revelations of God*, would, in all likelihood, prevent their being wrought upon by this proposed expedient. The same may be said, with equal truth, in the *present case*. If men will go on
in

in vicious practice, notwithstanding the TERRORS OF THAT DEATH, which shall be brought on with PAINS AWFULLY CRUCIATING, and yet AWFULLY PROTRACTED IN THEIR CONTINUANCE, it must be because they are *stupidly inconsiderate*; and it is highly probable, the *same stupidity* would prevent their being disengaged from their mad pursuits, if *those pains*, instead of ending in death, were to last always. There is little reason to think otherwise. But,

3. It may be well worth while to enquire, whether the *common doctrine* is so likely to restrain men from sin, as *that* which has been explained in these papers. It is seen, in *fact*, notwithstanding all that has been said to make men believe, that the *torments* of the coming world shall *never have an end*, that they *generally* “walk in the way of their own heart, and in the sight of their own eyes,” and will not be kept within due bounds. And, perhaps, upon examination, it will be found, that one *principal reason* of this is, that *the terrors* proposed for their persuasion *exceed their belief*. If they do not openly speak of it as an *incredible thing*, that they should be hereafter doomed to *never-ending torments*, it may be questioned, whether they *inwardly assent* to this as the *real truth*. The *natural* notions they entertain of the *goodness* and *mercy* of God rise up in opposition to it, and *strongly* operate, though, it may be, *insensibly* many times, to *obstruct* its *influence*, and give them *peace*. These *apprehensions* concerning their Creator, and Preserver, and

and Father, have a *real existence* in their minds, and in consequence hereof, their *inward secret hope* is, that they *shall not suffer such dreadful torments*. An infinitely *benevolent* God, they cannot well help thinking, will not be *so severe* with his poor, though sinful, creatures. It is, with me, past all doubt, that the generality of wicked men, under the gospel, whatever they may profess, or imagine they believe, are not *really persuaded*, that *never-ending misery* will be the *certain effect* of sin persisted in. The conceptions they naturally, and as it were insensibly, form of the *all-merciful Being*, are a counterbalance to their *fear* from this quarter. They recur in their thoughts, and cannot easily do any other than recur, to the *infinite benevolence* of the Deity, and ultimately place their dependence here; and to this it is very much owing, I believe, that the doctrine of *never-ending torments* has no greater influence upon them. Whereas, upon the foregoing scheme, there is nothing *incredible* in the *torments of another world*. They are perfectly analogous to what is experienced in the *present state*; and there is no more reason to *object* against them, than against the *present judicial* proceedings of Heaven against *wicked men*. They are *equally consistent* with men's *natural notions* of the *benevolence* of God. And, consequently, as proposed in this scheme, their *influence* could not be at all obstructed from their *incredibility*; but they would strike the mind with *full force*, and probably operate to much better purpose, restraining men more effectually from their wicked courses.

It may also be pertinently suggested here, the *public officers* of religion might be *more free, and full*, in urging upon men's consciences the doctrine of *future misery*, in order to check their lusts and passions, upon the *plan* exhibited in these papers, than upon the *common* one. And they would be likely to do a great deal more good. A very considerable number of *Divines*, at this day, do not believe the *eternity* of *hell torments*; though they may not disclose their minds to the *vulgar*, but, for political reasons, suffer it to pass among them, that they do believe it. And, as to such, they are evidently *restrained* from making *that use* of the *terrors of the Lord*, for the warning of men, which they might otherwise do, and, it may be, to good effect, with respect to many. And, in truth, as honest Mr. Whiston, with his usual frankness, observes, [*Hell Torments considered*, pages 135, 136] 'Till this doctrine of the *equal duration* of the *torments of hell* with the *joys of heaven*, and that they are to be *co-eternal with God*, be laid aside, Divines of real sagacity, and true judgment, dare hardly treat, in particular, of these *terrors of the Lord**, in order to affrighten men from their wicked courses, and to persuade them to be religious; they dare hardly, in earnest, enforce our Saviour's solemn caution, to *fear him who is able to destroy both body and soul in hell*†: Nor can they frequently, with an honest heart, exhort them to cut off their darling lusts for fear

* 2 Cor. v. 11.

† Matt. x. 28.

‘ of the worm that never dies, and the fire that never
 ‘ shall be quenched*, as our Saviour did : Nor can
 ‘ they sufficiently terrify the greatest sinners, among
 ‘ Christians, as did the author to the Hebrews,
 ‘ with that certain fearful looking for of judgment,
 ‘ and fiery indignation, which shall devour the adver-
 ‘ saries†; with that sore punishment that he shall be
 ‘ thought worthy of, that hath trodden under foot the
 ‘ Son of God, and hath counted the blood of the cove-
 ‘ nant, wherewith he had been sanctified, an unholy
 ‘ thing, and hath done despite to the spirit of grace;
 ‘ since it is a fearful thing to fall into the hands of
 ‘ the living God‡: Because their own natural con-
 ‘ sciences would fly in their faces, and tell them,
 ‘ that what they affright their readers and hearers
 ‘ with, is unjust in its own nature, cruel both in
 ‘ the threatening and in the execution, and what
 ‘ any one that believes and considers the exact
 ‘ justice, and infinite goodness of God, cannot pos-
 ‘ sibly believe at the same time. We need not
 ‘ indeed much wonder, that a weak enthusiast, or
 ‘ a bigotted [I would say, friend to topical orthodoxy,
 ‘ rather than] Athanasian, may be in earnest in
 ‘ such a doctrine, and exhortation; and that such
 ‘ as do not give themselves leave to think, and
 ‘ examine, may follow their common interpreters,
 ‘ and may both believe, and preach up, and de-
 ‘ fend this proper eternity of hell torments. But if
 ‘ we come to such great and good men as arch-

* Mark ix. 43—48.

† Heb. x. 27.

‡ Ibid. ver. 29, 31.

' bishop Tillotson*, and Dr. Whitby†, who have
 ' both of them ventured to treat on that *eternity*,
 ' and this without either of them, or even Dr.
 ' Burnet himself, having made a thorough ex-
 ' amination into the foundation it stands upon,
 ' we shall find, that archbishop Tillotson was so
 ' fully sensible of its absurdity, that he chose rather
 ' to give up the *veracity* of God in these his
 ' *threatenings*, than to defend this *eternity*; and Dr.
 ' Whitby, who has been so hardy as to defend it,
 ' is forced entirely to give up his *justice* in such his
 ' *punishments*: While much the greater part of
 ' Divines generally avoid the treating directly upon
 ' so disagreeable and dangerous a subject. Where-
 ' as, if they would enquire into the bottom of this
 ' matter, and go to the fountain-head of this
 ' common notion, they would find no more diffi-
 ' culty in treating upon this, than any other points
 ' of Christianity. If indeed the common doctrine
 ' were certainly true, the *justice* of God must in-
 ' evitably be given up, and much more his *mercy*:
 ' Which yet are the proper and only foundation of
 ' all filial fear, and rational reverence; of all just
 ' honour, and trust, and hope, and love, and con-
 ' fidence in him, who has ever been esteemed as
 ' *optimus maximus*, the *best*, as well as *greatest*, of be-
 ' ings; while this doctrine supposes him to delight
 ' in cruelty: And all his reasonable creatures, that

* Tillotson's Sermons, vol. I. Sermon 86.

† Whitby's Appendix to the Comment on the Second of the Thessalonians.

‘ dare think, must give themselves up to despair
‘ and horror.—Such are the fatal consequences
‘ of this amazing doctrine, so very unjustly, so
‘ very unjustly, I say it again, (blessed be the name
‘ of God, and his Christ, for ever !) fathered upon
‘ our holy religion.’

I shall only add—the *future torments*, considered in the light we have set them, are *more suitably* adapted, in the nature of the thing, to work upon *rational and intelligent agents*, than in the *common* point of view. The *end* proposed by them perfectly coincides with *benevolence*; for they are the *chastisements* of a *father*, as well as judge, and designed *principally* for the *reformation*, and *consequent good*, of the *offenders themselves*. And when men are taught to think thus; and that these *corrections* shall be *heavy* in proportion to their *stubbornness* in sin, and *continued* till they are *humbled* and *subdued*; and that they shall have no mercy till this *end* is accomplished—what can be wanting, in a motive *thus circumstanced*, to operate, in a *moral* way, upon *reasonable* minds? It should seem to be as well calculated to the purpose, as it possibly can be. And if men will not be wrought upon by it, it must be because they will not act *like men*. To be sure, if they should be disposed to take occasion, from such a representation of the *future torments*, to give the reins to their lusts, they must act in defiance of all *reason*, and *gratitude*, and *interest*, and be looked upon as *abandoned stupid creatures*.

CONCLUSION.

I HAVE now offered what I had to say in proof of the *final salvation of all men*. Nor am I sensible of any essential defect in the evidence upon which it has been supported from the *revelations of God*. The more carefully I review it, the more clearly satisfied I am it will stand the severest trial, if it be an impartial one.

And as it is from the *BIBLE*, that we are furnished with this evidence; as it is in this *sacred book*, that the infinitely benevolent God is represented as having set on foot a *scheme* for the recovery of the *whole race of Adam*, which scheme he will go on prosecuting by his *Son Jesus Christ*, on whose *blood and righteousness* it was founded, till he has instated them *all* in the possession of *everlasting happiness*;—how *thankful* should we be for the *scripture-revelation*? And how very imprudent are such as *voluntarily* put themselves into the state of those who have *no hope*, but what they fetch by their own arguings from the *mere light of nature*? There are great numbers of this kind of persons in the Christian world; and they seem to be upon the increase. But why should any chuse to renounce the *hope of the gospel* for one that is built upon

reason

reason only? Is the prospect which *mere reason* gives us of a *future world* to be compared with *that*, which we may take of it by the help of *revelation*? By no means. The light of *reason*, it is true, if duly attended to, may open to our view a *state beyond the grave*: But does it discover, with clearness and certainty, what our *condition* will be in *that state*? It may, if we have behaved *ill* in *this*, excite our *fears*, and fill us with *anxiety*, when we look into *that*; and it may also, if we have endeavoured to act conformably to the rules of *virtue*, encourage us to rely on the *divine goodness* with some degree of *hope*: But it cannot, upon solid grounds, *assure* us of a *blessed immortality*.

For who can say, he hath performed a *virtue*, that, in the estimate of his own *reason*, will entitle him to it? Who can pretend to have so behaved, as to deserve any one blessing from God's hands? Is it not evident, that the best *virtue*, any man performs, needs the relief of *grace* and *mercy*? And where is that *grace* and *mercy* revealed, but in the *gospel*? The *gospel* alone discovers and ensures *immortality*; or reveals the *grace* which expressly gives it, the *ground* upon which this *grace* stands, the *end* for which it is given, and the *means* by which we may obtain it. And can the full persuasion and view of *immortal honour* and *glory* be esteemed a *trifle*?—The *gospel* is good news from *heaven*; *pardon* and *eternal life* promised to a *sinful world*. And can any be so infatuated as to with its heavenly light and

' hopes at once extinguished, and the darkness
 ' of *Paganism* restored among the nations? Doth
 ' not *nature* itself teach us to be thankful for
 ' superior blessings, and to turn our eyes to the
 ' brightest prospects of happiness? If the universal
 ' Father is pleased to bestow upon us singular fa-
 ' vours, is it not most unnatural and wicked to
 ' despise and reject them? Such is the glory and
 ' excellence, such the delightful prospects of the
 ' gospel, that, instead of cavilling and opposing,
 ' methinks the proper and only concern of every
 ' mind should be to seek out evidence, and all
 ' possible means to establish its truth.' After
 this manner Dr. Taylor reasons, excellently well,
 in his dedication to his work on the Romans;
 though he had no notion of the *gospel-plan of mercy*,
 in that *extensively benevolent sense* we have set it
 forth, in the foregoing pages: Upon which, the
 reasoning is far more emphatically striking and
 forcible. The *Deists* themselves will not pretend
 to set up *reason* in competition with *revelation*, if
 the *happiness* of the *whole human species* is the
 GREAT END of the scheme of God there opened,
 and an end that *shall not fail of being accomplished*
 in the issue of its operation. Supposing this to
 be the truth, nothing can be said, upon the prin-
 ciples of *mere reason*, that will represent the blessed
 God in so amiable and endearing a light: Nor
 could the human mind, in any way but this of
revelation, have been let into a *design of mercy*, so
 wonderfully fitted to deliver mankind from that
corruptible

corruptible miserable condition we know we are subjected to, by preparing us for, and finally fixing us in, the joys of a *glorious immortality*. Reason may perfectly acquiesce in this scheme of *revelation*, not having a word to object against it; but it could not, of itself, have made the discovery. It might have put here and there a great genius upon making *conjectures* respecting *another world*, and grounding *feeble hopes* upon them; but it would not have enabled them to have made *such a representation* of it, and of the *way*, and *manner*, in which *mankind universally*, sooner or later, in one period of their existence or another, shall be *made happy* in it, as is given us in the *scriptures*: A representation eminently worthy of God, and of the acceptance of every son of Adam. Nor can I suppose, that any soberly thoughtful *Deist* would ever have recurred to *mere reason*, in opposition to *revelation*, for the support of a *hope towards God*, if he had entertained this idea of its *design* and *tendency*.

It is, I am verily persuaded, very much owing to the *false light* in which *revelation* has been placed, and by its very good friends too, that so many have been led to *reject* it. And, in truth, if the *sense* of *revelation really* was, what it has too generally been represented to be, even by Christians themselves, I see not that blame could justly be reflected on them. It is impossible *that* should come from God, which is *unworthy of him*; nor would any *external evidence* be sufficient to justify
a man

a man in believing him to be the author of *them*, which, in its own nature, is *unreasonable* and *absurd*. This, if I mistake not, is well worthy of the sober consideration of those, who profess a veneration for the BIBLE as a DIVINE BOOK. It is a fact too evident to be denied, that the *revelation of God*, as contained in the writings of the *Old and New Testament*, have been gradually and strangely corrupted by *false philosophy* and *vain deceit*, and, perhaps, as *gross absurdities*, as *palpably wrong* and *dishonourable ideas of God*, have been received by *believers* for *sacred truths*, upon the foot of *revelation*, as were ever received by *infidels* upon the foot of *reason*, even in the darkest ages and places of *Paganism*. Yea, notwithstanding the *light* and *learning* of the present day, *horrible absurdities*, both in *doctrine* and *worship*, are still grounded on the writings even of the *apostles of Jesus Christ*, and by those too who profess a regard to them as wrote by inspiration of the *Holy Ghost*. Such are the *doctrines* taught in the church of *Rome*. More enormous falsehoods were never fathered upon the *God of truth*. They are indeed such an affront to the human understanding, such a defiance of common sense, as cannot but naturally and strongly tend to make men *infidels*. And such also, if not in so high a degree, are some of the doctrines which *Protestants* receive for *revealed truths*. Of this kind I may properly mention, upon this occasion, the doctrines of *election and reprobation*, of *the eternity of hell torments*, and of *the partial de-*
sign,

sign, and final effect, of the mediatory interposition of Jesus Christ. Mr. Whiston has declared it as his thought, "that the common opinion, concerning the future torments, if it were, for certain, a real part of Christianity, would be a more insuperable objection against it, than any or all the present objections of unbelievers put together." The same may be said, I think, with as much, if not more, truth of the doctrine of *absolute reprobation*, as it has been particularly explained, and warmly defended, by many *Christian Divines*, and of very considerable note. And the *mediatory undertaking of Jesus Christ*, as commonly understood, is perhaps incredible also. These, and such-like, representations of the *sense of scripture*, have, I doubt not, been "stones of stumbling, and rocks of offence." Many may have taken occasion herefrom to call that "foolishness," which in reality is "the wisdom of God." And in vain shall we hope to silence the objections of *infidelity*, and put a stop to its growth, till we are able to exhibit an account of the *internal contents* of the sacred writings, that is more *honourable* to the *infinitely perfect Being*, and more *conducive* to the *real advantage* of mankind. Such an account, it appears to me, I have given, in the foregoing work, of the *revelations of scripture*; an account so far from being unreasonable and absurd, that it cannot but approve itself to the human mind, as that which reflects great glory on God, and his Son Jesus, in the good it *universally* brings to the sons of men. And it is the more to be re-

garded, as it is eminently fitted to promote true piety and real virtue in the world.

If, conformably to the account we have given from the *scriptures*, God has so loved us as to project a scheme, which, in the final result of its prosecution, will instate us *all* in *heavenly* and *immortal glory*; how powerfully are we herefrom excited to yield to him the intire homage of our hearts? Who but God, who in competition with God, should be the supreme object of our love, hope, confidence, joy, and delight? We may, with infinite reason, take to ourselves the words of the Psalmist, and say, "Whom have we in heaven
"but thee? There is none on earth we desire be-
"sides thee: Our flesh and our heart may fail us:
"But God is the strength of our heart, and our
"portion for ever."

If *Jesus Christ* is the glorious person *through whom* God has made the *promise of eternal life*, and by *whom*, as *prime minister* in the kingdom of his grace, he will prepare *mankind* for the *actual bestowment* of it; how right and fit is it, that, next to God, and in subordination to him, we should make *his Son*, whom he has authorized to be our king and Saviour, the beloved object of our faith and hope, our submission and obedience? And how constraining are the arguments, which urge us to a compliance with these *peculiar requirements* of the gospel? They naturally and necessarily grow out of the *relation* he sustains, as the *grand commissioned trustee* to carry into effect the benevolent plan, which

which God has laid with reference to the *whole posterity of lapsed Adam*. And it is as reasonable, upon supposition of the truth of this plan, that we "should honour the Son," as that we should "honour the Father;" and the *motives* hereto are invincibly strong: Nor can they be withstood, unless by misrepresentation, or non-attention.

If God is equally the *Father* of us all, if we are all *joint-partners* in the same hope of *eternal life*, and shall all *finally* make *one family*, and live together as *brethren* in the *heavenly world*; how peculiarly proper is it that we should be *kindly affectioned to each other*, and discover that we are so by all Christian offices of good-will and beneficence, as occasions are offered for them in providence? Should any of our race make themselves vile, as is too commonly the case, we should not be destitute, upon this account of the scripture scheme of mercy, of sufficient motives to embrace them with the tenderest affection. We might resent their folly, and in all suitable ways testify against it: But we should, at the same time, if we were ourselves good Christians, pity them under it, and do all in our power, within our proper sphere, to reclaim them from it. And should they, after all, appear to be "vessels of wrath fitted for destruction," instead of treating them with rancour and ill-will, we should still view them as *objects of the divine mercy*, and feel within ourselves a secret pleasure resulting from the thought, that they will *finally* be recovered from the *snare*
of

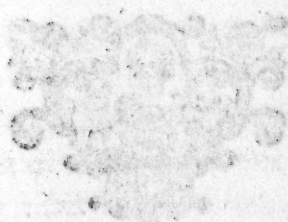
of the Devil, and partake, in common with ourselves, of the *temper* and *inheritance* of God's children.

In fine—If we shall all, before the completion of the scheme of God, be *crowned with immortality and honour*; how singularly forcible are the inducements herefrom to meekness, patience, contentment, and resignation to the divine pleasure, under the various trials of this present vain, frail, mortal life? And how easily reconcileable are the *sufferings of the life to come*, with the wisdom, and goodness, as well as justice of God? And how entirely are all complaints, upon this head, at once silenced? For if we are brought into being *expectants* of a *blessed immortality*, and upon a foundation that will not disappoint us, why should we find fault with *that discipline*, however severe, which may, in the reason of things, be *morally* connected with our coming to the *actual enjoyment* of it? *Πθεν το κακον*; *From whence came evil*? has been one of the grand puzzling questions in all ages of the world. We have here the most easy satisfactory answer to it. *Evils and sufferings*, whether *present or future*, in *this world or another*, are a *disciplinary mean* wisely and powerfully adapted to promote the good of the *patients themselves*, as well as others; they stand connected with *this end* in the plan of God, and will, in the last result of its operation, certainly bring it into *fact*. Instead therefore of being a *contradiction* to, they very obviously

viously coincide with, *wise* and *reasonable benevolence*: Yea, they are a wonderful illustration of it, if it be true, as we have endeavoured to prove it to be, that they will *finally* issue, conformably to the original purpose of God, in an "exceeding and eternal weight of glory."



which coincide with the results of
 research. They are not a wonderful
 new discovery. It is true, as we have
 also proved so far, that they will be
 contrary to the original position of
 the "existing and eternal" world of
 the



A P P E N D I X.

ANOTHER memorable passage, to the purpose of our present argument, we have in Rev. xx. 4, 5, 6, &c. which I shall have occasion to insert afterwards at large. It may perhaps be thought, the reasoning here must be precarious and doubtful, because the words upon which it is founded, together with the preceding and subsequent context, are of the *prophetic* sort: And, as *all prophecy* is dark, *that* of the *Apocalypse* is peculiarly so, and no branch of prophecy, even in the *Apocalypse*, more justly falls under this character than the passage above referred to.—And it is readily acknowledged, *prophecy* in general is *hard to be understood*, and this is eminently true of *that* proposed to be considered, with the context to which it is related. But though it may be difficult, it may not be impossible, to understand its meaning, and so to understand it too, as to argue from it to general satisfaction. I imagine, the sense in which I take Rev. xx. 4, 5, 6, &c. and the *whole prophecy* contained in the three last chapters of this book, with which it is inseparably connected, is so plain and natural, and so perfectly consistent with the whole run of scripture, that I may reasonably argue from it with reference to

B b

the

the great point in debate. But whether I judge right in the case must be left with the reader to determine.

The interpretation I have to exhibit is *new*. To me, at least, it is so. For which reason I would introduce it with a few general remarks upon the *contents* of the three last chapters in the *Apocalypse*. The reader will then be prepared to understand the *paraphrase* that will follow, containing this interpretation, with the *notes*, which, as I think, do sufficiently justify it.

Let it then be observed, that *all the events* spoken of in these *three chapters* belong to *one and the same general period*, which period, under the administrations of Jesus Christ, takes in the general resurrection and judgment, and the respective states of good and bad men universally in the world of retribution. The first coming on of this period began with the *destruction of Antichrist*, an account of which concluded the nineteenth chapter. The succeeding order of events, as I suppose, is thus:—*Satan*, the grand tempter of men to wickedness, is laid under a *divine restraint*, Chap. xx. verses 1, 2, 3. Upon having mentioned this, the apostle John anticipates himself, by going into *subsequent events*, that he might exhibit, in one view, all he had to say relative to *Satan's* being *bound*, and *loosened*, and the *state of things* that would respectively follow thereupon; verse 4th to the 11th. He now returns from this digression, and proceeds in his account of the *series of events*.

events. Accordingly, the *next* event following upon the *restraint of Satan*, is the appearance of the Son of man, sitting upon a great and glorious throne; the passing away of the earth and heaven, as to their present form; the resurrection of all mankind from the dead; their standing before the throne of judgment; and their receiving their respective sentences according to their works; verses 11, 12, 13. The *next* event is the execution of the sentence passed upon the *wicked*, which is briefly represented in verses 14, 15, by their being cast into the *lake of fire*: See note (n). The *last* event is the happy condition of the *saints*, in consequence of their having been approved by the Judge, at the general judgment. This begins with the twenty-first chapter; in which it is declared, that a *new heaven*, and a *new earth*, were formed for their reception; that God dwelt with them; that he wiped away all tears from their eyes, &c. &c. In a word, such things are said concerning the *state* they were in, as discovered it to be a proper reward for God to bestow, and an object worthy the pursuit of all rational creatures. And with *this state of things*, these *chapters* and the *Apocalypse* conclude.

N. B. The FIRST RESURRECTION, spoken of in the sixth and seventh verses of the twentieth chapter, or, what means the same thing, the *living* and *reigning* of the *saints* for a THOUSAND YEARS with Christ, that is, for this space of time, without any attempt being made to molest them, (see note (d))

is to be brought forward, and referred to their *life* in the *paradisaic earth* after the *judgment*. The attempt also of *Gog* and *Magog* to disturb their quiet, is in like manner to be brought forward, and placed a *thousand years* from the beginning of the judgment, and the happy reign of the saints in consequence of it, in the *new heaven and earth*; afterwards, they are to reign *for ages of ages*, (chapter xxii. ver. 5) without any further attempt against them.

A large treatise by itself might be requisite in order to justify minutely and particularly this *series of events*, and point out its *consistency* with the *whole scheme of prophecy*. But my situation forbidding the attempt, I shall rest the proof of this *general sense* of the *chapters* upon the *notes*, which are intended to support the following *paraphrase* of so much of them as is necessary, in pursuance of the design I have in view.

TEXT.

Rev. xx. 4. *And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God,*
and

PARAPHRASE.

And I saw thrones, and them that sat upon them (a), and judicial power was given to them. And [to let you know who sat on these thrones with this judicial power, I go on, and would say more particularly] I saw the souls of those who were beheaded (b) for the testimony

TEXT.

PARAPHRASE.

and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. *But the rest of the dead lived not again until the thousand years were finished. This is the*
FIRST RESURRECTION.

6. *Blessed and holy is he that hath part in the*
FIRST RESUR-

mony of Jesus, and for the word of God; and I saw also the souls of them who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads, or in their hands; and they all, whether *mar-*
tyrs, or other righteous persons, lived in their respective bodies (c), and reigned with Christ a THOUSAND YEARS, without any attempt from *Satan*, or *wicked men* under his influence, to disturb their peace and quiet (d). But the rest of the dead (e), the *wicked dead*, I mean, did not *thus* live and reign with Christ, though delivered from the power of the grave, till after the expiration of this period of a THOUSAND YEARS. This reigning of the saints with Christ in life, you must particularly note, is the FIRST RESURRECTION of this sort (f). And blessed, and separated, or distinguished from the rest of mankind (g), is

TEXT.

PARAPHRASE.

RESURRECTION:
*On such the second
 death hath no pow-
 er; but they shall
 be priests of God,
 and of Christ, and
 shall reign with him
 a THOUSAND YEARS.*

7. *And when the
 thousand years are
 expired, Satan shall
 be loosed out of his
 prison;*

8. *And shall go
 out to deceive the
 nations, which are
 in the four quarters
 of the earth, GOG
 and MAGOG, to ga-
 ther them together
 to battle, the num-
 ber of whom is as
 the sand of the sea.*

9. *And they went
 upon the breadth of
 the earth, and com-
 passed the camp of
 the saints about, and
 the beloved city: and
 fire*

he who is a partner in the
 FIRST RESURRECTION: And
 I may well say so, for over
 such the SECOND DEATH hath
 no power, and they shall be
 priests of God, and of Christ,
 and they shall reign with
 him a THOUSAND YEARS, as
 observed before. And when
 these THOUSAND YEARS shall
 be completed, the restraint
 that had been laid upon Sa-
 tan shall be taken off; upon
 which he shall go out into
 the four quarters of the earth,
 and delude the nations of it,
 who, like GOG and MAGOG
 (b), in the prophecy of Eze-
 kiel, shall assemble in vast
 numbers, in order to engage
 in battle against the saints.
 And so great a multitude
 were they, that, as they went
 up from their several coun-
 tries, they overspread the
 very surface of the earth;
 and they encompassed the
 camp of the saints, and sur-
 rounded even the beloved
 city, the new Jerusalem itself.

But

TEXT.

PARAPHRASE.

fire came down from
God, out of heaven,
and devoured them.

But this attempt was perfectly fruitless; for God, in a sudden and extraordinary manner, defeated and destroyed them by fire from heaven, as he did the *Gog* and *Magog* mentioned by the prophet *Ezekiel*, chapters xxxviii. 22.—xxxix. 6. And the *Devil*, the chief fomentor of this enmity against the saints, and rebellion against the government of Christ, was cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented (i) day and night for ages of ages.

10. And the Devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night, for ever and ever.

To be yet more particular (k) in the account of my vision, that you may not mistake the *order* and *connexion* of events by what I have hitherto represented. At the same time that I saw *Satan* laid under restraint, [the mentioning of which led me to interrupt the *series* of events, that I might place the whole

TEXT.

11. *And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them.*

12. *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

13. *And the sea gave up the dead that were in it, and death and hell delivered up the dead that were in them, and*

PARAPHRASE.

of what I had to say upon that affair in one view] I saw also a magnificent and bright throne, and a glorious personage sitting on it, upon whose appearance, the *form* of the earth and heaven was quite changed from what it is at present (*l*), and was no more.

—I then beheld in my vision the dead raised, both high and low, young and old, and they stood before the throne of God, and were judged in a most fair and equal manner (*m*), according to their works, whether they had been good or evil. And, that this retribution might be *absolutely universal*, taking in the whole race of men, the dead, without distinction or limitation, were raised again to life, whether they died and were buried in the sea, or whether they died on the land and were buried in a grave; all in the invisible state of the dead were brought to life, and judged according to their works.

TEXT.

PARAPHRASE.

and they were judged every man according to their works.

14. *And death and hell were cast into the lake of fire. This is the SECOND DEATH.*

15. *And whosoever was not found written in the book of life, was cast into the lake of fire.*

Chap. xxi. 1. *And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And there was no more sea.*

works. And, in consequence of this judgment, death and the grave might, in a sense, be said to be cast into the lake of fire, such numbers were actually cast into it (*n*). This fire is that which will effect the *second death*: And do not wonder that I say such multitudes will be cast into it, for if any man's name is not then found written in the Lamb's book of life, he shall be cast into this lake of fire.

This is what I saw in consequence of the judgment, as it respects mankind. On the other hand, with respect to the righteous (*o*), and in order to their being suitably rewarded, I saw a new heaven and a new earth brought into existence by the wisdom and power of God; for the present heaven and earth (as I related before, ver. 11) were passed away, as to their *exterior form and fashion*; and there was, in this new earth, no more sea. And [to proceed

TEXT.

PARAPHRASE.

2. *And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

ceed now to a particular representation of the happy and glorious state of the saints] I saw the holy city, the New Jerusalem, descending from God out of heaven, and it appeared in splendor, like to that which is used at marriage solemnities.

NOTES justifying the foregoing PARAPHRASE.

(a) *And them that sat upon them, &c.]* The original words, *καὶ καθίσαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς*, are translated by some, *and they, to whom judgment was given, sat upon them*. But the *καὶ* before *κρίμα*, according to this construction, will, as it appears to me, be superfluous and needless: Whereas, it will retain its proper use and force as a *copulative*, if the sentence is rendered, *and they sat upon them, and judgment was given to them*; and thus translated, it will run quite smooth and easy, with the *supply* in the *paraphrase*; which kind of *supply* is often necessary, and often repaired to, in all parts of the New Testament.

(b) *The souls of those who were beheaded.]* The literal translation of *τῶν πεπελεκισμένων* is, *securi percussorum*, the *smitten with the ax*; but the version

sion in our Bibles is more elegant, *the beheaded*. Though it ought to be observed here, the apostle John undoubtedly intended to include all who had undergone *death* for the sake of Christ, and his religion, in what way soever it was brought upon them. And it is for this reason that the generality of them, who understand the *life* spoken of in the latter clause of this verse, in the *literal sense*, confine it to the *martyrs*; imagining that they will be distinguished from all other good men, by being raised from the dead a *thousand years* before them. But there does not appear to me a just foundation for such an opinion from any thing here related. The *grammatical* order and construction of the fourth verse, upon which this opinion is built, is plainly thus. The apostle first declares in *general*, that he saw thrones, and that he saw those that sat upon them, with judicial power given to them, without saying *particularly* who they were. He then goes on to a *more particular* representation of the matter. *I saw*, says he, *the martyrs for the sake of Christ*; and *I saw those who had not worshipped the beast*, &c. The *martyrs for the sake of Christ*, and those *who had not worshipped the beast*, seem to me plainly distinguished from each other. The apostle saw not only the *martyrs*, but *these also*. But who are these who *had not worshipped the beast*? Plainly, all those *whose names were written in the book of life*, Chap. xiii. 8. And *these* take in the *whole number* of those who *shall not be*
cast

cast into the lake of fire, Chap. xx. 15, that is, the *saints universally*. Besides, one of the *characteristics* of those whom the apostle John saw living and reigning with Christ is, that the *second death shall have no power over them*, ver. 6; which is a privilege *common* to the *saints*, and not peculiar to the *martyrs*. Further, it is said of the persons, who shall live in this *millennium* state, that they shall be “priests of God and of Christ, and shall reign with him,” ver. 6; which is another privilege not confined to *martyrs*, but extended to *all the saints*. Hence that song, Rev. i. 5, 6, and v. 9, 10. Moreover, it ought to be remembered, the general vision, in the first clause of this verse, *of thrones, and them that sat upon them, having judicial power*, is so far from being an honour appropriated to *martyrs*, that it is *common* to the *saints*, according to the current strain of scripture, which every where represents the happiness of good men, in the coming world, under the emblem of a crown, a crown of glory, a crown of righteousness, an incorruptible crown. And when our Saviour would describe the happiness of the *saints*, in the future state, he does it in these words, to the man in the parable, who had made a wise improvement of his talents, Matt. xxv. 21, “Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee RULER over many things: Enter thou into the joy of thy Lord;” which words, upon a like occasion,
are

are repeated in the twenty-third verse. So in this book of Revelation, chap. iii. 21, the promise to *him that overcometh* is, "to him I will grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." Or, perhaps the apostle John may here have in view more *particularly*, the *honour* which will be done, not the *martyrs* only, but the *saints in general*, in their being, in some sense, *assessors with Christ*, in the judgment of the world. And if this was his thought, it may be explained by 1 Cor. vi. 2, 3, "Do ye not know that the saints shall judge the world?—Know ye not, that we shall judge angels?" It is observable, our Saviour, looking forward to the *reviviscence* of the saints, says to his apostles, Matt. xix. 28, "Ye which have followed me, even ye, in the REGENERATION," or time of the saints reigning in happy life, "shall sit upon twelve thrones, judging the twelve tribes of Israel." By the foregoing text, it should seem as though all the saints would, in like manner, but in a lower degree, sit upon thrones, judging the world.—Upon the whole, there is no reason to think, but that the *saints in general*, and not the *martyrs in particular*, are the *persons* who shall live and reign with Christ these thousand years.

(c) *And they lived in their respective bodies.*] Dr. Whitby, Mr. Lowman from him, and many others, understand the *life* here spoken of, in a *figurative* sense, as meaning nothing more than a *spiritual resurrection* of the church, a *general and glorious*

glorious revival of the true spirit of Christianity, to continue a thousand years. It would require more room than would be proper to take up in a note, to examine what has been said to justify this departure from the *letter* of the apostle's words. I shall only observe, at present, in opposition to the *figurative*, and in support of the *literal* sense of *this life and reign with Christ*, that it is twice expressly called, in this very passage, the *FIRST RESURRECTION*. Now, as this *life and reign*, according to these expositors, are *subsequent* to the *destruction of Antichrist*, and *immediately preceding* the *conflagration, general resurrection, and judgment*, there can be *no other revival of religion, no other spiritual resurrection of a spiritually dead church*. Why then is it called the *FIRST RESURRECTION*? Can there be a *first* without a *second*? If there is a *spiritual life and reign*, it is the *last* that ever will take place in the *present earth*; and would, for this reason, have undoubtedly been styled the *last*, not the *first resurrection*. Besides, according to this scheme of interpretation, how shall we account for the rise of GOG and MAGOG? The *prophecy* compares this *rabble-rout* of men to the *sand of the sea* for *multitude*; and it brings in also the *extraordinary* power of God, to preserve the saints from being overrun by them. Upon which I would ask, whether it is likely there should be such a *formidable appearance* of wicked men in that period of time, in which, according to these very expositors, there is to be the *greatest and most extensive* revival

of religion that ever took place in the world? One would think, *a thousand years* continuance of the *true spirit of Christianity* among both Jews and Gentiles, and in *all parts* of the earth, would render it impossible, that INSTANTLY upon the expiration of this term, there should be found *such swarms* of abandoned wicked men, as to compose the GOG and MAGOG here described. It in truth exceeds all belief! Especially, if it be remembered here, that the *coming of the Son of man*, (which, according to these expositors, will be at the end of these *thousand years*) is compared, by our Saviour, to the *coming on of the flood* in the days of Noah, on account of the *wickedness* that would be *universally prevalent*. His words are these, Matt. xxiv. 37, 38, 39, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came, and took them all away: So shall also the coming of the Son of man be." In like manner, he says, describing the *character of the time* in which he should come, Luke xviii. 8, "Shall he find faith on the earth?" And the apostle Paul, speaking of this same *advent* of Christ, declares, 2 Thess. i. 7, 8, 9, that he "shall then be revealed in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord

“ Lord Jesus Christ, who shall be destroyed with
 “ everlasting destruction.”—It is evident, from
 these texts, that the world will be *horribly wicked*
 at the coming of Christ, and that he will come to
 destroy it for its wickedness. How then can this
millennium immediately precede this coming of
 Christ, and for this end? Can it reasonably be
 supposed, that the *purest* and *best state* of the world,
 and for a *thousand years* continuance, should be
that state of the world, which should immediately
 precede the *coming of Christ* to *destroy* it, for its
abounding wickedness? To me, these are insupe-
 rable objections against the *figurative* interpretation
 of this *life and reign with Christ*.

(d) *A thousand years without any attempt, &c.*
 As a *thousand years* are here particularly mentioned,
 it has been generally thought, in former ages, as
 well as more lately, that this is the *precise period* of
 the happy state of the saints here spoken of,
 which seems to me an evident mistake; and it
 may have been a means of hindering expositors
 from perceiving the true meaning of the *prophecy*
 this *period* relates to. I suppose a *thousand years*
 are here mentioned, for no other reason than this;
 that *Satan* should be *so long* confined and bound,
 and *wicked men* *so long* restrained from making
any attempts at all to disturb the happiness of the
 righteous. For it is plain, as *this reign* of the
 saints will be in the *paradisaic earth*, [See the
 foregoing *order and connexion* of events] that it
 shall continue εις τους αιωνας των αιωνων, for *ages of*
ages,

ages, chap. xxii. 5; which will readily be allowed to mean a duration much longer than a thousand years.

(e) *The rest of the dead, &c.*] If the apostle John is speaking in the foregoing verse of *literal life*, as I imagine he is, (see note (c)) he must mean by the *dead* here, the *literally dead*. Dr. Burnet and others, who are in the scheme of a *literal* resurrection of *martyrs only* to reign with Christ a thousand years, suppose that, by *the rest of the dead*, we must understand *all the wicked*, and *those among the saints*, who were not called to lay down their lives for the sake of Christ. But it appears to me, the *wicked dead* are the only persons here meant; as also, that the *life*, it is said, they *lived not till the thousand years were expired*, is to be interpreted of *that sort of life* which had before been described, that is to say, of life connected with a *reign with Christ as kings and priests*; the unavoidable implication of which is, that *wicked men*, AFTER the completion of this thousand years, though not before, MAY THUS LIVE WITH CHRIST. It may be worthy of special observation here, the supposition that *wicked men may live BEFORE the expiration of this period*, is not at all inconsistent with the affirmation, which here says, *they lived not till after it*; provided the term *life* is understood differently in the *supposition* from what it is in the *affirmation*. My meaning is, there is no *contradiction*, nor the shadow of an *inconsistency*, between this *affirmation*, namely, the

wicked lived not till these thousand years were completed, meaning hereby, they lived not a life of happiness as kings and priests with Christ; and this supposition, namely, the wicked may live before these thousand years are expired, meaning hereby, not a happy life with Christ, but a life of misery with evil angels. These two sorts of life so obviously and essentially differ from each other, that they may respectively be affirmed and denied, in the same proposition, at the same time, and of the same persons. Accordingly, it is here said, that the righteous only among the dead, lived and reigned with Christ, within the thousand years, and that the rest of the dead, that is, the wicked dead, did not any of them THUS LIVE AND REIGN WITH CHRIST, TILL AFTER THE COMPLETION OF THIS PERIOD. Nor does it from hence follow, that the wicked may not, at the beginning of this period, (as is the truth of the case) be delivered from the first death, so as to be put under circumstances of dying the second death. There is no inconsistency in this, with their not living as the righteous live in happiness with Christ, till the thousand years are finished. This scheme of interpretation I take to be the only one that will make this passage consistent with the other parts of the same prophecy. It will accordingly be further explained, and enlarged upon, and supported, under the following notes, which the reader is desired carefully to compare with this.

(f) *This is the first resurrection of this sort.* The
gre

great question to be decided here is, What is the true ground or reason of the epithet FIRST, applied to the word *resurrection*? And if I may speak my mind freely, I cannot but think, the *true reason* has not been perceived by expositors, or any Christian writers, so far as I have been able to consult them. And to this it may be owing that they are so inconsistent with each other, and with themselves also. But, without multiplying words, or enlarging upon what others have said about this matter, I would briefly propose my own sentiments.

And *first*—I would say *negatively*, this *resurrection* of the saints is not distinguished by the epithet FIRST, to insinuate, as though the *wicked* should not be raised from the dead within this period of a *thousand years*. For it is evident, from the current strain of the New-Testament books, that the *punishment of the wicked*, and the *reward of the righteous*, will commence at *one and the same time*, namely, at the end of the world, or the finishing of the present dispensation of the kingdom of God. The texts to this purpose are *numerous*, and so *explicit* as to admit of no dispute.—Matt. iii. 12.

“Whose fan is in his hand, and he will thoroughly purge his floor; and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.” It is here evidently supposed, that the visible church consists both of *saints* and *sinners* at present; but that the time is coming, when Christ shall make a separation

between them; and that when he does this, he will *punish the wicked, while he rewards the righteous.* This is more fully and particularly expressed in the parable of the *wheat and the tares*, Matt. xiii. from the 24th to the 31st. verse, the conclusion of which parable is in these emphatical words, "Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: But gather the wheat into my barn." And that we might be at no loss about the meaning of these words, the explanation of them, as given by our Saviour, is this,—"The *good seed* are the *children of the kingdom*; the *tares* are the *children of the wicked one*; the *harvest* is the *end of the world*; the *reapers* are the *angels*: As therefore the tares are gathered and burnt in the fire, so shall it be in the end of the world: The Son of Man shall send forth his angels, and they shall gather all things that offend, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. THEN shall the righteous shine forth as the sun, in the kingdom of their Father." And the explanation of the parable of the *Net*, contained in the 47th and 48th verses of this chapter, is this,—"So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire." ver. 49, 50. The same truth is obviously

ously suggested in the parable of the *Virgins*, chap. xxv. from the 1st to the 13th verse; and in the parable of the man travelling into a far country, the conclusion of which is, "The Lord said to him that had improved his talents, Well done, good and faithful servant, enter thou into the joy of thy Lord." ver. 23. And to him that had made no improvement of his talent, "Cast ye the unprofitable servant into outer darkness." ver. 30. And it is, in the most express language, declared by our Saviour himself, that when he comes in the glory of his Father, with the holy angels, he will say to the righteous, "Come, ye blessed," &c. ver. 34; and to the wicked, "Depart, ye cursed," &c. ver. 41. And accordingly, both these sentences are put directly in execution, "and these shall go away into everlasting punishment; but the righteous into life eternal." ver. 46. And the apostle Paul, in so many words, declares, that when *Christ* shall be revealed from heaven, at the great day of judgment, it shall be to "take vengeance on the wicked, and to be glorified in his saints," 2 Thess. i. 8, 10. And, to put it out of all doubt, that *the punishment of the wicked, and the reward of the saints, shall commence at the same period*; he introduces the words by saying, as in the 6th and 7th verses, "It is a righteous thing with God to recompense tribulation to them that trouble you, and to them who are troubled, rest."—But it would be endless to transcribe all the passages of the New

Testament, which directly lead us to think, that the *wicked* shall be *punished* at the SAME TIME that the *virtuous* are *rewarded*. Now, this being an evident scripture truth, the obvious certain consequence is, that *they* must at the *same time* also, be delivered from the *power of the grave*. For it is impossible their *punishment* should commence with the reward of the righteous, if their resurrection is postponed a *thousand years*. Accordingly, our Saviour seems to have put this matter out of all reasonable doubt; for, as he connects the *salvation* of the *righteous* with the *damnation* of the *wicked*, in point of time, so does he their *resurrection*, in that observable passage, John v. 28, 29, "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth: They that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." It appears then, upon the whole, that, at the end of the world, or the second coming of Christ, the *wicked*, as well as the *righteous*, shall be *raised from the dead*. The *resurrection* of the *saints* therefore, spoken of by the apostle John, is not called the *FIRST resurrection* MERELY on account of their *deliverance* from the *power of death*. For the *wicked*, in this sense, will be *raised to life* as well as the *righteous*, within the term of these *thousand years*: And thus we are led to conceive of the matter in this very *prophecy* itself; see the foregoing account of the *order of events* in these chapters.

Secondly,—

Secondly,—But to speak more particularly, and positively. The resurrection of the saints is called the FIRST resurrection, because it is the *first general resurrection* of men that will secure them from dying any more; instate them in *immortality*, and make them happy in a *glorious reign with Christ*, in the *new heaven and earth*. Accordingly, this seems to be the explanation of its meaning in the following verse. For the *partners in this resurrection* are pronounced *blessed*. And why? Not because their deliverance from death, considered simply in itself, precedes that of the wicked; [for the *wicked* also, as we have seen, shall, in this sense, be delivered from death,] but because the *second death* shall have no power over them, as it will over the *wicked*; and because they shall be *kings and priests, and reign with Christ a thousand years*, without an attempt, from any quarter, to disturb their happiness; and after that *for ages of ages*, chap. xxii. 5. It seems plain to me, that the apostle Paul had this *first resurrection*, which the apostle John is here speaking of, in view, when he wrote the fifteenth chapter of his First Epistle to the Corinthians. But this we have considered already.

As to a *second resurrection*, it is true, John hath said nothing about it, in plain language. But, by speaking of a *first*, he has, in the *general*, given us reason to hope for the *SECOND*, the *manner, time, and circumstances* of which, though hid from us now, may hereafter be revealed. Upon the whole,

by the *FIRST resurrection*, the apostle John could not mean *simple deliverance from death*, that death, which all men are subjected to in consequence of the lapse, because *mankind universally, bad as well as good*, will be *thus raised at Christ's second coming*: Whereas, the *righteous*, they who are made so in this present world, and they only, are the *FIRST* among mankind, who shall be so *RAISED to life*, as to *reign with Christ in glory and honour*. And *their resurrection*, *THUS* to reign with him, is called the *FIRST RESURRECTION*, because the *FIRST* OF *THIS KIND*: Obviously and naturally implying, that there will be a *SECOND RESURRECTION* of the *SAME SORT*, that is to say, that the *wicked*, *after the second death*, being previously fitted for it, shall be *raised also to reign in glorious life*, in some still future dispensation of God.

(g) *And separated or distinguished.*] Persons, as well as things, are called *holy* in the scriptures, on account of their being *separated from a common*, and *set apart for, and devoted to, a spiritual use and service*. It would be a mispending of labour to point out instances to this purpose, they are so frequently to be met with. And this seems to be the sense of the word *holy*, *αγιος*, in this place. They are represented not only as *happy*, but *separated*, and *distinguished* from the rest of mankind, being partakers of the *first resurrection*. And with good reason, for, as it follows, the *second death hath no power over them*.

(b) *Gog and Magog.*] Expositors have found it

vastly

vastly difficult to point out the persons here described under the character of *Gog and Magog*. And, upon every scheme of interpretation I have met with, insuperable objections attend their *rise* and *numbers*. We have already seen (note (c)) the impossibility of ever getting together such a body of wicked men, upon *their* plan, who give into a *figurative* sense of the *first resurrection*. And the impossibility is as great, if not greater, upon the scheme of Dr. Burnet, who begins the *millennium* AFTER the *conflagration*, but BEFORE the *resurrection* of the *wicked*. He can, upon his scheme, no better account for the *origin* of GOG and MAGOG *than* from the *slime of the ground*, and the *heat of the sun*, as brute creatures, he says, *were generated at first*: An account too romantic to deserve a serious confutation. It evidently carries with it the marks of an *invented hypothesis* to serve a present turn. Though I wonder he should fix on one that was rather *shocking* than *plausible*, upon the bare proposal of it.

Perhaps, the true reason of the *difficulty* of accounting for the rise of *Gog and Magog* is owing to the mistake learned men have fallen into with respect to the *time* of their appearance. They all of them place their appearance BEFORE the *general resurrection and judgment*. Whereas, if they gave it a date POSTERIOR to these events, and did not look for them on this side the grave, all difficulties would at once vanish, and an easy, intelligible account might be given both of their *rise*, *numbers*,
and

and *spirit*, fitting them to engage in the attempt here described. For let it be observed, the *multitudes* that make up the collective body, signified by *Gog* and *Magog*, perfectly fall in with the scripture representation of the *numbers* who, in consequence of the general judgment, will be obliged to live in misery. And where should they live but on *this earth*? It is at least as reasonable to think, that *this earth* will be the place where they will live in torment, as any other place that can be conceived. This earth, it is true, in some *other form*, will be the place where the *righteous* are to reign in happy life. But there is no difficulty in supposing, that the *conflagration*, under the all-wise and powerful government of God, may operate very differently upon *the earth*, making it, in one part, a *hell* for the *wicked*, and in another, a *heaven* for the *righteous*. And upon this supposition, which has nothing harsh or hard in it, there will, at the end of the *thousand years* here pointed out, be a *sufficient number* of men upon the earth, and with *dispositions* exactly fitted for the *attempt*, they, through the influence of the Devil, engage in. What then should hinder us from thinking, that *these wicked men* are the *Gog* and *Magog* here spoken of? Especially if it be remembered, that the *time* of their assembling to invade the saints is *posterior* to the general resurrection and judgment; as may be collected from the preceding notes, and further evidenced by succeeding ones.

(i) *Shall be tormented.*] See note pages 294, 295.

(k) To

(k) *To be yet more particular.*] The critical reader will easily perceive, by the manner in which I have introduced the *vision* in the 11th verse, and onwards, that I look upon it as a *continuation* of the *vision* which was begun in the three first verses, but interrupted for a while, that the apostle might exhibit, in one view, all he had to say upon the head of *Satan's* being *bound* and *loosened*. What he has offered upon this head begins with the 4th, and ends with the 10th verse; and is intended to give an account of the *events themselves* relating to the subject he is upon, not the *order of them*. This seems to be rather left with the reader to adjust, upon having carefully looked over the *whole prophetic vision*, as here represented. Expositors have strangely taken it for granted, that it was the design of the *apostle*, in these verses, to point out not only the *events themselves* here spoken of, but the order in which they should take place; giving us to understand, that the *thousand years* reign of the saints, the rise of *Gog* and *Magog*, and their destruction, would precede, in point of time, the appearing of the Son of Man, the general resurrection and judgment, and future state of retribution: Whereas, it should seem plain, that *these verses* were brought in for no other reason, than to comprehend in one view, the whole of what belonged to one subject. Upon which supposition, the *order* of events could not, in the nature of things, but be neglected, or rather anticipated to make the account compleat. And in this view
of

of *these verses*, which is quite easy and natural, the *whole series* of events in the *vision*, which is continued to the end of the *Apocalypse*, runs smooth; while, upon any other supposition, it will be perplexed, and the events rendered incapable of a reconciliation with each other. If the *thousand years* reign of the saints, and the rise of Gog and Magog, precede the *general resurrection*, all the *difficulties* that have been mentioned, as accompanying either Dr. Burnet's scheme, or the *figurative* one of others, will take place. Whereas these difficulties are entirely avoided by the plan of interpretation here proposed. Besides, the *life* and *reign* of the saints, spoken of in *these verses*, is the *same life* and *reign* with that in the *paradisal* earth described chapters xxi. xxii. which, if it be true (as we shall see that it is, note (o)) makes it certain, that the *events themselves* in these verses, not the *order* of them, are what the apostle had in view; and what we are principally to regard, as has been said.

(l) *The form of the earth and heaven.*] This we may reasonably take to be the meaning of the *heaven and earth's passing away, to be no more*; for according to the apostle Peter, who has particularly treated of this matter, in his *second epistle, third chapter*, the *form only* of the heaven and earth will be changed by the *conflagration*. Its *present form* shall be no more. It shall *pass away*, that it may be succeeded by one that is quite new.

(m) *Were judged in a fair equal manner.*] This seems to be the thought intended to be communicated,

nicated by the *particular mode of diction* here used. See Lowman, as to the *reason* why books are mentioned, and the *book of life* in particular.

(n) *Death and the grave.*] If the *paraphrase* of this 14th verse does not give its true sense, it is, I confess, beyond me to understand its meaning. The common interpretation is, *Death and Hades* were entirely destroyed. They *were cast into the lake of fire*, that is, they were brought absolutely to an end. *Death* shall be no more; there shall be *no more such a place as Hades*. But two things seem to me insuperable objections to this interpretation. 1. It is not true in fact: For the wicked, after they are raised from the dead, *shall die again*, as we have repeatedly shewn. And 2dly, if the *total destruction* of *Death and Hades* is the thing meant, when they are said to be cast into the *lake of fire*; how comes it to pass, that *total destruction* is not the thing meant, when the wicked are said, in the same words, to *be cast into the lake of fire*? We may make words signify just what we please, if we may understand them in *contradictory senses*, in one and the same paragraph. And two senses cannot be more contradictory to each other than *annihilation, ceasing to be*, and *never-ceasing life, existing without end*.—I shall only add here, the sense given in the *paraphrase* perfectly falls in with the thread of the apostle's discourse, and makes out an easy and pertinent connection. For having, in the preceding verses, given an account of men's being judged according to their works; what more natural

tural than that he should proceed to speak of their *respective states* in consequence of this judgment? And thus he is made to speak in the *paraphrase*, beginning with the *wicked*, and afterwards going on with the righteous. And it is the truth of the *thing*, which makes it more likely to be the truth of this *place*, that *such numbers* of wicked men will be *cast into the lake of fire*, that *Death and Hades*, upon the resurrection and judgment, may, in a sense, be said to be *cast into it*.

(o) *I saw on the other hand.*] It appears to me evident, beyond all reasonable dispute, that this 21st chapter is connected with the 20th in the manner pointed out in the *paraphrase*. And, if the *state* here described is consequent upon, and the result of the *general judgment*, as it concerns *good men*, it is easy to see, that their *happy existence*, after the resurrection, will be upon *this earth*. "It seems to me (to use the words of Mr. Haller) that the reward of good men, in the future state, will be a reducing them to that happy state which *Adam* lost by his fall, together with the addition of some other glorious circumstances of bliss. While good men are ascended up in the clouds to meet their Lord in the air, and the transactions of the last judgment are carrying on, *this earth*, by the power of God, shall be brought back to the same state it was in before the fall; and will be a *paradise all over*. [I should say, so far as is necessary to make it a proper seat for the saints to live happily]. As

' in the *old paradise* there was a *tree of life*, of
 ' which, if our first parents had always eaten, they
 ' would have *lived for ever*, Gen. iii. 22, 23; so
 ' on the *new earth*, there shall be a *tree of life*,
 ' and *waters of life*, Rev. xxii. 1, 2. And what-
 ' ever ease, peace and security, and happiness, man
 ' enjoyed in *paradise*, the same shall good men
 ' partake of in the *New Jerusalem*: Nay, in some
 ' respects, it will *exceed* the old *paradise*. There
 ' was *night* in *paradise*, Gen. i. 31. *The evening*
 ' and the *morning* were the *sixth day*. But in the
 ' *New Jerusalem*, there shall be *no night*, Rev.
 ' xxi. 25. *The city shall have no need of the sun, and*
 ' *of the moon, that they should shine into it; for the*
 ' *glory of God, the Shetbinah*, a bright cloud of
 ' light representing the peculiar presence of God,
 ' shall hang over it, and *enlighten it*, and the
 ' *Lamb shall be the light of it*, ver. 23. — This
 ' account of the *place* where good men shall dwell
 ' *for ever* [I would say *for ages of ages*], after
 ' the resurrection, is of great use to give men an
 ' idea of the future state. I own, I take St.
 ' John's account of the *new earth* to be, in most
 ' particulars, a *literal* description, which is to be
 ' understood in a *literal sense*. And then, it is
 ' possible for us to have a notion of a *future state*.
 ' But what notion can we have of it, according
 ' to the common way of men's talking about it?
 ' Where can the heaven be of which they speak?
 ' In the boundless space that surrounds us? We
 ' know of nothing there but *sun, moon, fixed stars,*
 ' *earth,*

‘ *earth*, and *comets*. Neither of these, except the
 ‘ *earth*, can be thought fit to be the habitation of
 ‘ good men in the future state. In such a place,
 ‘ in the *new earth*, St. John and St. Peter say,
 ‘ good men shall dwell. Why then should we
 ‘ seek for another *unknown place*, of which the
 ‘ scripture never speaks?—This is a very easy
 ‘ and agreeable notion of the state of good men
 ‘ in the world to come. We may now form some
 ‘ idea of it, by comparing it with the present state.
 ‘ We may conceive of good men as living in bo-
 ‘ dies, but become spiritual, glorious, and immor-
 ‘ tal, upon a new earth, where they will feel no
 ‘ more heat or cold, pain or uneasiness, where
 ‘ they will meet with no enemies, storms, or dan-
 ‘ gers, and where they shall spend all their dura-
 ‘ tion in love and happiness.” *Notes on particular*
texts, &c. Pages 201, 202, 203.

But what I would *principally* observe with refer-
 ence to this *paradisaic state* of good men, in con-
 sequence of the *general judgment*, is, that it is the
same life with *that* spoken of in the fourth and
 sixth verses of the twentieth chapter. Some things
 have been said in the foregoing notes, in justifica-
 tion of this thought. I would here add some fur-
 ther hints to the like purpose. Let it be observed
 then, the *OVERCOMERS*, in these *three first* chapters
 of the *Apocalypse*, are certainly to be ranked among
 those that were *beheaded for the witness of Jesus*, or
 those who *had not worshipped the beast*, concerning
 whom it is said, chap. xx. 4. “ they lived and
 “ reigned

“reigned with Christ.” Now, most of the special promises made to those *OVERCOMERS*, are made in those very words which are the *grand characteristic* of the *paradisaic state*, described in the twenty-first and twenty-second chapters. The *promise* to him that *overcometh* is; in chap. ii. ver. 7, “that he shall eat of the tree of life, which is in the midst of the paradise of God.” And one of the descriptions of the *New Jerusalem* on the *new earth* is, that “in the midst of the street of it, there was the tree of life,” chap. xxii. 2. Agreeably to which description, it is declared in the fourteenth verse, “Blessed are they that do his commandments, that they may have a right to the tree of life.” The *promise* to him that *overcometh*, in chap. ii. ver. 11, is, that “he shall not be hurt of the second death;” the very thing wherein *their* blessedness is made to consist, who are partakers of the *first resurrection*, or *happy life*, spoken of chap. xx. 4, 6. And this *same blessedness* is one of the glorious *characteristics* of the *paradisaic state* described in the twenty-first and twenty-second chapters; for it is said, chap. xxi. ver. 4, “there shall be no more death.” The *promise*, chap. iii. 12, to him that *overcometh*, is, “I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven, from my God;” and it is said of those, who are to live on the *paradisaic earth*, chap. xxii. 4, that “the name of God shall be on their fore-

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“heads.”

“heads.” And the grand discriminating privilege of this earth is, that the “New Jerusalem shall descend down from God out of heaven upon it,” chap. xxi. 2. and 10.—The promise to him that *overcometh*, chap. iii. 21, is, “to him I will grant “to sit with me on my throne, even as I also overcame, and am set down with my Father in “his throne:” and one of the descriptive marks of the *New Jerusalem state* is, “the throne of God “and the Lamb shall be in it,” chap. xxii. 3.

Two things have led expositors to think, that the *happy life* of the saints spoken of chap. xx. ver. 4, 6, is *different* from, and *previous* to, that described in the twenty-first and twenty-second chapters. One is, that the *former* of these lives is distinguished from the *latter* by a number of *intervening events*. But there is no need of supposing this, as may be seen, *note (k)*. The other is, that the life, spoken of in chap. xx. ver. 4, 6, is connected with the period of a *thousand years*, whereas the *life* described in the twenty-first and twenty second chapters, is said to be *εις τους αιωνας των αιωνων*, for *ages of ages*. This also has been accounted for, *note (a)*; to which I would here further add, that a *thousand years* might be particularly specified, chap. xx. ver. 4, not only for the reason before assigned, but because this was the *period* that must run out, before *the rest of the dead*, that is, the *wicked dead*, could any of them live as *kings and priests with Christ*; plainly insinuating, that, at the expiration of *this term*, the *wicked* might

might thus *reign in happy life*. And this is a good and sufficient reason, why this period of a *thousand years* should be particularly mentioned. And, if it was mentioned for *this reason*, not to insinuate that the saints should reign no longer than a *thousand years*, but that they should reign this period without any attempt to molest them, and before any of the *wicked* should be admitted to reign with them, there is not the least inconsistency between their *reigning a thousand years*, according to the *prophecy*, and their going on to reign *εἰς τοὺς αἰῶνας τῶν αἰώνων*, for *ages of ages*. This same *long period*, it is observable, is the very *space of duration*, that terminates the *utmost length* of the *longest punishment*, which any of the sons of Adam shall be obliged to suffer. And as the *duration* of the *happy state* of the *saints* thus coincides with the *utmost length* of the *future misery*, with respect to many of the *wicked*, I suppose, it contains the *period*, in which all enemies shall be subdued, and the way prepared, under the mediatory government of Christ, for the coming on of that still *more glorious period*, when "God shall be all in all," conformably to what has been said upon 1 Cor. xv. 24—28 verses, which the reader is desired to turn to, and compare with the discourse in this place.

*The Application of the above PARAPHRASE and
NOTES to the present ARGUMENT.*

A few words only will be necessary to shew the pertinency and force of what has been offered above, in support of the general argument now under consideration. For, if we have given the true meaning of the phrase, "the rest of the dead" "lived not till the thousand years were expired," it is plain, that upon the completion of this period, the *wicked dead* MAY, so many of them as shall be prepared for it, be admitted into the *New Jerusalem*, to *reign in life as kings and priests with Christ*. And, if we have given the just import of the word *FIRST*, applied to the resurrection of the saints, it is plain also, that there will be a *SECOND RESURRECTION*, that is to say, a resurrection from the *second death*, a resurrection from the death that is effected by the *torments of hell*, to a *happy reign with Christ in life*. And perhaps there may be *other resurrections* still. Wicked men may not be subdued, till they have again and again, in this and the other form of existence, suffered torments that shall end in *DEATH*: The result of which shall finally be, their *resurrection to reign in life for ever*. An astonishing thought this! We may well break forth in words of admiration, and say, "O the depth of the wisdom and knowledge of
" God!"

"God! How unsearchable are his judgments,
"and his ways past finding out!"

Mr. Whiston having said, concerning Origen's hopes of the delivery of all sinners from the torments of hell; nay, of their admission at last into heaven, 'It would be a most acceptable piece of news to me to find some just and sure foundation for such hopes in the sacred writings; as being very desirous of the salvation of all God's rational creatures,' [*Eternity of Hell Torments considered*, page 131]; I say, having observed this, he further remarks, page 133, 'All I can see any hope for is *future to the world to come*, and to the *next age*, after the destruction of the bodies of the wicked in *Gebenna*, at the general resurrection. I mean, as the *Prophet Esdras* seems to hint, that there may be, in the utmost bowels of compassion of the Almighty, *another resurrection*, and *another time of trial allotted*, to those miserable creatures somewhere, in which many or all of them may possibly be recovered, and saved at last by the infinite indulgence and love of their Creator.' Mr. Whiston does not appear, from any of his writings, that I have seen, to have perceived that the scripture any where gave a hint of *such a resurrection*, and *such a time of trial*. But if we have justly interpreted this passage in the *Apocalypse*, what that gentleman has conjectured as a *thing possible*, we may pronounce a *doctrine of revelation*. And I am the rather inclined to think, the interpretation we have given

given of the above scripture is just, because it so perfectly coincides with the *general doctrines* illustrated in these papers. And so far was it from any previous bias, that I fell into these sentiments, that I entered upon the study of the *Apocalypse*, strongly prepossessed in favour of another sense of *this prophecy*. And I was gradually and insensibly brought off from it, and settled in this, by finding it impossible to make out a consistent meaning, according to any other scheme of interpretation.

F I N I S.

